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HEALING
OF SOULS

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THE HEALING OF SOULS

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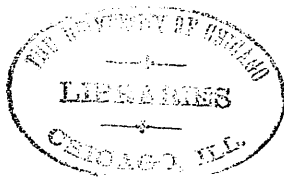
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FOREWORD

THE Matthew Simpson Lectures on "The Christian Ministry" were delivered before the faculty and students of DePauw University, Greencastle, Indiana, on April 13-15, 1931. Three lectures were given in extended chapel sessions, with the understanding that they were to be elaborated into book form. What was summarized in these lectures has been developed in this book.

The purpose of the lectures was to enlist the interest of undergraduate college students in the broader phases of the pastoral office, in the hope that some might turn to the Christian ministry to find an attractive field for the investment of their talents. An effort was made to lift the conception of pastoral work above the level of house-to-house visits, and to suggest the wide range of possible contacts with actual human problems.

These are not studies in technique. This book is not intended to replace, but to supplement, the excellent manuals which illustrate the technical aspects of spiritual healing. THE HEALING OF SOULS is to be interpreted in the broadest possible way as an inclusive statement

of the minister's task in his contact with the men and women of his parish. It is an interpretation of the pastoral attitude, and of the message of the minister who faces problems of physical and mental illness; of sex in its varied forms of expression; of maladjustment to the tension of modern life; of fear, anxiety, and worry; of restless youth; of old age, and of death. It endeavors to show how religion may meet these typical human situations with a constructive, remedial outlook.

The book has been cast, quite deliberately, in the homiletic mood. The lecture form has been preserved. It is the publication of a spoken word. In each lecture there is an eagerness to win a verdict for the point of view that is advanced. It represents personal convictions which have accumulated during thirty-one years in the pastorate, and which have been tested in concrete application to the difficulties of the normal soul.

I desire to express my appreciation of the courtesies extended to me by President G. Bromley Oxnam, of DePauw University, whose great kindness made the task of the Simpson Lecturer delightful.

M. H. LICHLITER.

Columbus, Ohio.

I

THE MINISTRY OF HEALING

THE CURE OF SOULS

THERE is a biting comment in May Sinclair's novel, *The Cure of Souls*. Kitty Hancock is speaking to Canon Chamberlain: "A cure of souls, Clement, is a cure of souls. You can't get out of it."

The Canon protested rather feebly, for he was conscious of his pastoral laziness, "Have I ever tried to get out of it?"

Then Kitty asked a most uncomfortable question, "Have you ever been in it, really in it?"¹

The question is disconcerting. What is called "pastoral work" has been more or less under a cloud, especially in the larger urban churches. Ministers revolted from the drudgery of making calls, and insisted that they were to look upon the church as their "force," and not as their "field." They accepted the traditional alibis. It was quite the thing to be considered "too busy" for parish calls and office consultations. It was still easier, but more

¹ May Sinclair, *The Cure of Souls*, p. 321. The Macmillan Company, New York, 1924. By special permission.

fatal, to listen to the kindly layman who assured his minister that "a man who preaches the kind of sermons you preach every Sunday has no time for pastoral calls." This unfortunate distinction between a preaching and a pastoral ministry encouraged a fundamental neglect of the pastoral office.

It became popular, when church finances were ample, to build up a church staff to relieve the busy and hard-pressed minister; and the business of establishing personal contacts was left largely in the hands of an assistant or of a parish visitor. What happened? The ministers, released from the routine of parish visitation, plunged into community activities, serving on innumerable boards and committees, and often allowed their leisure time to be exploited by insatiable chairmen of program committees, and by the salaried promoters of various denominational and interdenominational movements. For awhile young men in the colleges facing the ministry as a lifework were attracted by these opportunities for public service, but confessed that the cultivation of the parish did not interest them.

More recently, laymen have been speaking quite frankly on this matter. One prominent layman said not long ago: "If I were a minister and came to a new church, I would not be

satisfied until I had called on every one on the church list, so that I might know and be known by every one. I would keep up with the new ones, but after that, I would ask you to come to me in the services of the church and the various organizations working for the good of the cause. Further, you could count on me, day and night, winter and summer, to go to you when you needed me, and I would stay as long as you did need me. I would ask you to enjoy coming to me and to make it as much of your duty to do so as, now and then, it is thought to be the minister's whole duty to make an annual contact by means of the personal call."²

That is reasonable. Ministers are accepting this common-sense point of view because it recognizes the professional significance of pastoral work. Churches are accepting its implications, and the members are learning to send for the minister when they need him, just as they send for the physician. A surgeon is not employed because of his affability, but because of a high degree of professional skill. A physician may or may not have what is called a "happy bedside manner." That is a matter of temperament. What is important is that he is skilled

² Walter B. Brockway, comptroller of the Brown Company, Portland, Maine, *If I Were a Minister*. In symposium, October 26, 1930.

in diagnosis and treatment. A lawyer, unless he is active in politics, need not worry if men think him "distant," provided his clients know that they are receiving the services of an expert.

The profession of the ministry is turning that corner just now. What has helped more than anything else has been the demand for a new type of pastoral service. "Case work" had justified itself in the technique of the social agencies, and its application to parish work seemed entirely practicable. It involved a sympathetic understanding of the problem of the individual and his social adjustments. When the minister began to think of himself as a clinician of the spirit, he came into his own again as a shepherd of the flock of Christ.

It must be confessed that in this new emphasis upon case work ministers and churches were influenced by the remarkable activity of various healing movements. It was observed that men and women were drifting from the churches into Christian Science, into New Thought, into the Unity Movement, and into other healing cults. Undoubtedly, they found what scientific medicine had not given them, and what the churches did not offer.

At first this exodus was resented. There were ministers who preached sermons and wrote books denouncing Christian Science as some-

thing which was neither scientific nor Christian. That was stupid, to say the least. It was bad strategy. It served only to advertise what the preacher denounced. Persecution is always likely to become promotion. Bitter attacks upon Mrs. Mary Baker Eddy, sarcastic references to the inadequacy of her philosophy, and intimations that Christian Science might possibly help those who had nothing the matter with them, plunged the whole question of religion and health into an atmosphere of controversy.

Later a wiser strategy prevailed. Churches began to ask, "Why should we not offer, in our own way, all that these healing movements offer and more?" It was the beginning of better things. Controversy died down. Pastoral service entered upon a new phase as the church reasserted its historic function in the ministry of healing. The minister became, again, the cure of souls. He became a consultant in the field of life adjustment. He was proud to be called—a clinician of the spirit.

MINISTER AND PHYSICIAN

This emphasis upon spiritual healing brought into closer co-operation two professions which had been rather widely separated. At the beginning the priests were also the medicine men. "They were so," says Dr. Kirsopp Lake,

"not only by virtue of their claim to magical power, but because they really knew more about the psyche than any others of their day."³ When modern science appeared, it took over the healing ministry of the church, just as organized social work was to take from the church its function as the almoner of charity.

The professions began to draw apart. Medical science became more and more specialized, and soon accumulated all the evils of specialization, dogmatism, intolerance, materialism. "Bodies are bodies," said the doctors, "just delicate bits of mechanism which, now and again, need adjustment. We are the official adjusters." The ministers, not to be outdone in dogmatism, retaliated. "Souls are souls," they said, "and nobody can cure souls but God through the mediation of his priests."

What God had joined together, the preachers and the doctors between them put asunder. The tragic story of this misunderstanding is told in the records of those centuries of conflict between science and religion from which the intellectual world seems now to be emerging. The hospital stood there, and the church yonder. There was no path between, except

³ Kirsopp Lake, *The Religion of Yesterday and To-morrow*, p. 171. Houghton Mifflin Company, Boston, 1925. Used by permission.

that the minister, by gracious permission of the medical man, could go into the hospital to pray. The doctors got out of touch with the spirit because of their obsession with things; the parsons got out of touch with things because of their obsession with ideas.

The recovery of faith in the healing ministries of religion brought the professions together in a new comradeship. It was apparent that a large percentage of the so-called sick were suffering from disorders of the imagination. For many of these borderline cases, religion proved to be of real therapeutic value. It was found that some men and women were ill because they were not good, and that others were not good because they were ill. The healers of the body took up psychology and introduced psychotherapy into the disciplines of the medical curriculum. The healers of the soul betook themselves to physiology and began to inquire into the physical background of spiritual disorders. The *rapprochement* of the professions became most interesting. They co-operated to eliminate preventable suffering. The minister reasserted his function as a spiritual healer; and the physician saw that more was involved in the healing process than the readjustment of a mechanism. Dr. Robert F. Horton put the new point of view into a single

sentence: "The doctor who ignores the soul fails; just as the Christian minister fails who ignores the body."⁴ It is significant that over the fireplace in the Medical Room of the Harvard Club in Boston there is this inscription: "We dress the wound, God heals it."

JESUS AS A HEALER

The first tangible result of this broader conception of the pastoral office was a revival of interest in the healing ministry of Jesus. Two divergent interpretations confronted the student. The first, following traditional paths, presented Jesus as the supernatural Son of God, portrayed in a written record inspired, inerrant, and infallible. There was no alternative but acceptance, and therefore no problem to be solved, and no example to be followed. The second interpretation insisted upon an historical and scientific approach to the records, and upon an analysis of the personality of Jesus. Each miracle of healing, for example, was to be studied on its own merits, and the student was to affirm the right to reserve judgment concerning any specific miracle pending fuller knowledge.

⁴ Robert F. Horton, *The Mystical Quest of Christ*, p. 211. By permission of Richard R. Smith, Inc., publishers, New York.

The second view prevailed among those who sought to find in the example of Jesus some methodology which they could use in the cure of souls. Jesus, as a healer, was studied against the background of the medical teachings of his own age. There seems to have been no Palestinian system of medicine, Jewish theory having been borrowed empirically from other sources. Healing was the prerogative of the priests, but there are numerous references, in the Scriptures, to physicians, to the use of diet in disease, and to curative qualities in herbs and medicinal waters. From early times there had been an emphasis upon preventive hygiene, as anyone familiar with the Levitical code will recall. There was, at every period, just as there is to-day in all countries, a tendency to revert to the primitive in the use of charms, amulets, and occult methods in the cure of disease.

There is no evidence that Jesus shared the medical knowledge which was current in his day, or that, in any way, he claimed knowledge in advance of his generation. "In the cures recorded in the Gospels, he employs nothing but his word, addressed either to the patient, or to a parent or friend, and sometimes a touch."⁵ On the other hand, it is clear that he

⁵ Hastings, *Dictionary of Christ and the Gospels*, Art., "Cures," T. H. Wright.

made no appeal to superstition, and he rejected the exotic and the occult. "The action of Jesus was upon the complex personality, body and spirit, but upon the body through the spirit. His power went directly to the central life, to the man, the living person, and this may be traced in all his dealings with disease and infirmity, both of body and of mind."⁶

The "Twilight Clinic" at Capernaum is a striking illustration of the spirit and method of Jesus as a healer. In the third Gospel we have this record: "And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and they were healed."⁷ That is, obviously, an exaggeration. Both Matthew and Luke seriously suggest that before dark that evening no sick person remained in the city of Capernaum. Matthew says emphatically that "he healed all that were sick." Mark, on the other hand, receiving his information from Peter, who was an eyewitness, is more restrained. He says that all the city was gathered together at the door, and that they brought all that were sick, and those possessed with demons. Then he adds, "And he healed

⁶ Hastings, *Dictionary of Christ and the Gospels*, Art., "Cures," T. H. Wright.

⁷ Luke 4. 40; compare Matthew 8. 16, 17; Mark 1. 32-34.

many that were sick with divers diseases, and cast out many devils."

Is that a discrepancy? Viewed as sober history—yes. But the Gospels do not pretend to offer us sober history. There is no attempt to construct an ordered biography of Jesus, or to detail with exactness, and in chronological order, what he said and what he did. The Gospels are personal reminiscences. They record with fidelity and with accuracy the impression which the personality of Jesus made upon men of varying temperaments, and at different times. The true approach to the study of the Gospels is through human experience. It is not history which is paramount, but psychology.

Viewed, then, as psychology, it is easy to understand the stronger utterances of Matthew and Luke. With the years, the wonder of Jesus as a healer had grown upon them. It is not too much to say that this wonder persists to-day as one of the most significant influences of the gospel story. Why did Jesus exercise this gift? Was it because of pity for the unfortunate? Undoubtedly. Was it the expression of a desire for Messianic recognition? One is not so sure. Was it a pedagogic necessity? The most critical thought of our times looks upon the healing ministry of Jesus as co-ordinate

with his ministry of teaching. He sought, above everything else, right adjustments in all personal relations. If sickness interfered, then sickness must be cured. "The one thing," says Bundy, "that forces Jesus to cure, is an irresistible confidence in his ability to help."⁸

Among certain cults there has been a tendency to overemphasize this phase of Jesus' ministry. The healing of the body is the primary objective. As a matter of fact, as Jesus plunged deeper into his unique mission as the unveiler of the Divine Fatherhood and as the apostle of universal love, he found himself compelled to limit his cures. He had no wish to be remembered solely as a miraculous healer. He does not refuse to heal, but as the weeks passed we find him effecting cures, as Bundy remarks, only "when he is confronted with dire need and unreserved personal confidence."⁹

The example of Jesus becomes, then, the rule for the church in the healing of souls. The ministry of healing is incidental, and it is connected, vitally, with the teaching mission of the church. It is to supplement, not to replace, the work of the physician and the surgeon. It is to be undertaken with a religious motive,

⁸ From *Our Recovery of Jesus*, p. 210. By Walter E. Bundy. Copyright, 1929. Used by special permission of the publishers, The Bobbs-Merrill Company.

⁹ *Ibid.*

and with a sincere desire to promote the finest possible adjustment to life.

THE CHURCH CLINIC

In recent years there have been many attempts to carry on a ministry of healing in the spirit of Jesus. Two of the most significant of these movements, within the church, may be chosen as representative of all.

Soon after Dr. Elwood Worcester became Rector of Emmanuel Church, Boston, in 1904, a class was organized, in connection with the church, to offer the ministry of religion to those suffering from nervous disorders. Doctor Worcester and his associate, Dr. Samuel McComb, were not novices in this field. Both men had a background of thorough academic preparation. Doctor Worcester had received the degrees of Master of Arts and Doctor of Philosophy from Leipsic, and Doctor McComb was an Oxford M.A. From the beginning they asked and received the co-operation of physicians and psychiatrists of high professional standing. Accurate case records were kept, including a complete physical diagnosis, and the class was conducted in harmony with the most approved scientific principles. Treatment was very largely in the field of suggestive therapeutics. When hypnosis was resorted to, it was

always with the patient's consent and under the direction of a physician. Cases of organic disease were not excluded, but these also called for medical co-operation at every step.

No publicity was desired, but the helpful results of this special ministry became so apparent that the daily press carried the story everywhere. The name "The Emmanuel Movement" was suggested by the newspapers and not by the clergy of Emmanuel Church. Interest in this remarkable extension of pastoral activity was so widespread and so sincere that, in 1907, Doctors Worcester, Coriat, and McComb published a book entitled *Religion and Medicine*, which became a source-book for ministers and laymen who believed that the church should definitely enter this field. A recent book, *Body, Mind, and Spirit*, written by Worcester and McComb after more than a quarter of a century of practical experience, is recommended, as a helpful source-book in the field of spiritual healing, to the ministers of to-day.

About the same time, in 1905, a similar movement was launched in England under the auspices of distinguished members of the Church of England, both lay and clerical. This was known as "The Guild of Health." It functioned largely through the distribution of well-

written pamphlets, but used the technique of the clinic in individual consultations and in group conferences. The objects of "The Guild of Health" were summarized, at that time, by the founders, as follows:

1. The study of the influence of spiritual upon physical well being.

2. The exercise of healing by spiritual means, in complete loyalty to scientific principles and methods.

3. United prayer for the inspiration of the Holy Spirit in all efforts to heal the sick.

4. The cultivation, through spiritual means, of both individual and corporate life.

This type of healing ministry became very efficient in the Protestant Episcopal churches of America under the leadership of the Rev. Franklyn Cole Sherman. "The American Guild of Health" is opposed to healing missions and services. It accepts, fully and freely, the point of view of religious education. All work with the sick is done privately and by staff workers who have been carefully trained in a definite technique. The co-operation of physicians is requested in all cases, and is insisted upon when organic diseases are involved. "Our own work," says Doctor Sherman, "is distinguished from that of the Guild of Health in England by our study classes and teaching missions, and by our

ability to present our students a definite and systematic teaching.”¹⁰

It is not too much to say that the success of “The Emmanuel Movement” and “The Guild of Health” was responsible for an awakening of interest in spiritual healing in every Protestant denomination in this country. It is entirely clear that it was this demonstration of clinical efficiency and not merely a desire to compete with Christian Science or other healing movements which resulted in the organization of church clinics in a large number of communities. Even when the organization of a formal clinic, in association with physicians, seemed impracticable, individual ministers were forced into this field of pastoral work by an increasing number of seekers after health. “If religion used to be a remedial force, why is it not now?” they asked. “If prayer could heal the sick in olden times, why cannot prayer help us?” It was being demonstrated every day in Emmanuel Church that prayer did help and that religion could offer itself as a healing power. The pamphlets of the Guild of Health inspired ministers to see a new possibility in pastoral service. Many of these ministers had no training in psychology or medicine, but they turned

¹⁰ For literature and information, address The American Guild of Health, 1248 Bolivar Road, Cleveland, Ohio.

to the growing literature of spiritual healing to equip themselves for this task. All of them realized what Doctor Worcester was to say, years later, concerning this new spiritual weapon of the pastorate. "To use it means to grow in efficiency, to realize the ministry as a fresh and living power in the life of to-day, to reveal ever new sources of inspiration which will prove victorious over all disappointments and disillusionments of the ministerial calling."¹¹

These church clinics soon discovered the necessity for certain safeguards of common sense in determining procedure. The basic assumptions which were accepted quite generally may be reduced to three:

First: It was assumed that the church clinics were dealing only with diseases which were functional, not organic, and which were largely of psychic origin.

Second: It was assumed that those suffering from these nervous, functional disorders had called in the best medical counsel available, not only for thorough physical diagnosis, but also for such medical and surgical treatment as was indicated.

Third: It was assumed that the minister

¹¹ Worcester and McComb, *Body, Mind, and Spirit*, p. 354. By permission of the publishers, Marshall Jones Company, Inc., Boston.

would refuse to handle any case unless it was referred to him by the physician in charge, or in co-operation with a physician, if the patient appealed first to the church clinic.

In practice there were many exceptions, but this procedure established a basis for co-operation with the medical profession. It also delimited the healing ministry of the church. It was recognized that the concern of religion is, primarily, with the spiritual life of the individual. It seeks, as Elizabeth Barrett Browning said, "to raise men's bodies still by raising souls, as God did first." The church clinic was not offering itself as a substitute for the hospital. It proposed to supplement the technique of medicine by an effort to free the mind of the sufferer from any self-imposed barriers to health. It accepted the principle laid down by the Lambeth Report on Spiritual Healing: "It is not the business of the church to apply its means of restoration if no higher end is sought than the recovery of physical health." The *raison d'être* of the church clinic was—and is—the healing of souls.

II

THE REEF OF THE ABNORMAL

A RECEDING WAVE

FEAR has been expressed that an interest in spiritual healing might turn young ministers from prophetic preaching and from the consideration of social problems. For awhile there was some basis for this anxiety. Psychiatrists were added to the instructional staff in theological seminaries. Classes in abnormal psychology diverted attention from the more conventional courses in practical theology. Clinical studies were undertaken in nearby psychopathic hospitals. It was acknowledged that candidates for the ministry found more delight in the anticipation of this specialized service than in the drudgery of parish routine. "We are already facing the possibility," said Professor Halford E. Luccock of Yale Divinity School, "that the church will have in its pastoral leadership in the next generation a large number of amateur psychiatrists, sex experts, men who have rushed into this newly opened field, as children playing with a new toy, and allowed this obsession with a limited area of ministry to plunge the church once more into pre-

occupation with individual problems, and shut out prophetic dealings with social wrongs."¹ At the same time, he concedes that "this neglected type of service" is in close harmony with the mind of Jesus.

It would seem that this fear is groundless. What is absorbing and fascinating in the detachment of the seminary is seen in truer perspective in the parish. At this moment interest in the clinical aspects of spiritual healing is a receding wave. Many church clinics which were flourishing a few years ago are now closed. Ministers who specialized in this field are either withdrawing from their clinical responsibilities or are leaving the pastorate to give themselves wholly to this task. Doctor Worcester says frankly, "One of my reasons for withdrawing from the parochial ministry was that I might give my whole time and the remainder of my strength to a saving work for individuals which, with the passing of years, had become more fascinating and absorbing."² With Mr. Courtenay Baylor and others, he is continuing what was known as "The Emmanuel Movement" under the name of "The Craigie Foundation."

¹ "The Mind of Christ and the Mood of To-day," *Christian Century*, April 22, 1931.

² *Op. cit.*, p. v.

The general trend, however, is in the other direction, especially in America. The recent books on this subject are intensely interesting, but it is obvious that their authors are men who have spent many years in detailed preparation for this specialized ministry. With these manuals in hand, the average minister thinks that the technique of spiritual healing is very simple—until he tries it. Then he discovers that the sword of Saul is not an impressive weapon in the hands of David. It is a part of wisdom to rely upon the shepherd's sling and the five smooth stones from the brook.

In increasing numbers ministers with long experience in pastoral service have discovered that the church clinic, whether formally organized or informally conducted, takes more time and energy than ought to be given to one phase of parish ministry. The minister has other and equally absorbing tasks, not the least among them being the preparation and delivery of sermons which will give adequate reason to himself and to others for the conviction that he was really "called to preach."

ENTER SIGMUND FREUD:

There is a deeper reason for this changing emphasis. The healing of souls—as a special discipline—almost wrecked itself upon the reef

of the abnormal. Someone has said—it sounds like Mr. Gilbert K. Chesterton—that men and women, like all Gaul, may be divided into three parts; the erotic, the neurotic, and the tommyrotic! That is a pessimistic generalization, but anyone who has had experience in a life adjustment clinic is tempted to accept it. One of the specific embarrassments confronting a church which undertakes a healing ministry is that it attracts what Mr. Roosevelt called “the lunatic fringe.” The clinician is overwhelmed by those who have wandered from church to church, and from cult to cult, in search of new emotional thrills. They are attracted, in particular, by anything which borders on the occult, or which raises the problems of sex.

The abnormal tends to monopolize time and energy—that is the more recent story of the church clinic. The boundary line between the functional neuroses and the more serious forms of psychosis is easily crossed. Many of the cases which came to the minister obviously needed the services of a trained psychiatrist. There is more than a suspicion that many others came, not because they wanted help or were willing to accept counsel, but because sympathetic attention ministered to what Dr. Fritz Kunkel calls “egocentricity.” One is tempted to indulge the cynical impression that, in these

cases, a permanent cure would be hastened if a fee were charged!

To complicate the situation, the psychology of Sigmund Freud began to dominate the literature of spiritual healing. The new terminology was baffling to those who had no training in what calls itself "the new psychology." Instead of simple spiritual maladjustments, the clinician found himself confronted by "complexes." He had to deal with the Freudian conception of the unconscious. The simpler methods of healing yielded to the elaborate technique of psychoanalysis. This, according to Freud, is the method of exploring the unconscious psychic forces at the bases of both normal and abnormal manifestations. Obviously, this demands the expert technician.

The Freudian overemphasis upon sex, even when interpreted in the broadest possible way, increased the difficulty of diagnosis. The minister, as clinician, found that he had to reckon not only with Freud, but with Jung and Adler as well. Even in the interesting and intelligible synthesis of the new psychology offered by such experts as Doctors A. A. Brill, Beatrice Hinkle, and others, the technique is by no means simple, and the amateur is baffled.

Consider one example. In the more recent books dealing with psychiatry in the service of

religion very much is made of dream interpretation. Aside from a fundamental doubt of the validity of the method itself, would not the average parish minister be overwhelmed if he attempted to take the time necessary in each individual case to elicit all the details of the dream, and then interpret its symbolism?

The predominance of abnormal cases in church clinics is responsible for a new birth of scientific modesty. "What exactly is the mind?" asks Dr. Kirsopp Lake, and he answers his own question: "No one knows, but there are experts in its treatment, and no layman, in the medical sense, ought to meddle with a diseased mind, any more than he ought to set a broken bone, unless no doctor can be found."³

It is essential that the minister who enters the field of psychiatry must be adequately prepared. He must master the clinical manuals of mental diseases; he must know abnormal psychology which is now a specialty in itself; he should know enough of medical terminology to talk intelligently with the doctors with whom he co-operates. If healing is to be attempted in a church clinic, or in the pastor's study, it must be done right. It is dangerous to play at this game. The issues are too serious. It has been pointed out, in many discussions of this

³ *Op. cit.*, p. 172.

matter, that, if in the surgery of the body the wound must be aseptic, with no sponges left in the incision, it follows that, in the surgery of the mind, if one is eliminating a "complex," he must get it all. That is by no means easy, and a bungled job is fatal.

The same scientific modesty which recognizes the need for an expert technician questions the fundamental assumptions of this "new psychology." Is it certain that there is an "unconscious" to be explored, or "complexes" to be released, or a "censor" whose functions are to be understood? Is not the rather naïve acceptance of the hypotheses of Freud, Jung, and Adler a bit premature? Is it wise, in other words, to develop a system of spiritual healing upon psychological foundations which are in dispute? The truth is that there seems to be little substantial agreement among the psychologists themselves. Until the issues between the mechanists, the introspectionists, and the advocates of the Gestalt theory are adjusted on some fair y common basis quite intelligible to the layman, a wise minister will avoid the perils of partisanship, unless his own training qualifies him to rank among the experts.

MEDICINE AND SPIRITUAL HEALING

Other factors are entering into the situation

to lessen the interest in spiritual healing as a special discipline. Medical science is making some of its greatest gains in this field. It is admitted, of course, that orthodox medicine is proverbially conservative. The long struggle against the competition of the healing cults, especially when their practitioners have asked the right to charge fees, has made many physicians skeptical of spiritual healing of any kind, and even of psychotherapy itself. It is difficult for a conservative physician to distinguish between imaginary diseases and diseases of the imagination. When definite lesions are involved, no questions are raised, but there is no general agreement as to the essence of "neurasthenia" or as to methodology in treatment. Doctor Worcester insists that Christian Science will flourish, in spite of critical biographies of Mrs. Eddy, until the church learns the lesson it would teach, but no longer. One might say, with equal conviction, that the healing cults will flourish and the church will continue a specific healing ministry, until orthodox medicine cordially recognizes that "spiritual" healing, under whatever name, may become a factor in its own disciplines.

Psychiatry, however, is justifying itself as a specialty. The domain of neurology is fairly well blocked out. Cases which, in the past,

were sent to the priest or to the minister, are being treated by the medical profession with better and more permanent results. The so-called "miracles" of Lourdes and Ste. Anne de Beaupre are being duplicated in medical consulting rooms the world over. There is also a growing recognition of "nerves" as a psycho-medical problem, with a consequent transformation in the technique of dealing with functional disorders. The general practitioner who was very happy to turn over his most troublesome "nervous" cases to the minister has now a specialist within call.

There is less competition from the cults than in the earlier days of spiritual healing. It is evident that many of these cults are being subjected to self-criticism and leadership jealousies with resultant division of their forces. The healing movements are more fissiparous than Protestantism. In addition, public health education, the careful supervision of the health of children in the public schools, and the wider publicity given to progress in medicine and surgery have influenced an interesting type of apostasy. It is no uncommon thing for the devotees of cults which repudiate drugs and medicine to summon a physician in an emergency, though they may ask him not to park his car in front of the door!

PASTOR AND PSYCHIATRIST

There is a growing conviction that the minister would better let psychiatry alone. It is true that the minister ought to know abnormal psychology as one of the most important disciplines of preparation, but it is not at all clear that he ought to specialize in this field and remain in the pastorate. If he has had the requisite training, he may use it in emergencies, but as quickly as possible he should transfer the case to the medical specialist.

This is the point of view of the skilled general practitioner. When he has to deal with involuntary melancholia, or the manic-depressive psychoses, or with dementia præcox in its incipency—he turns at once to the psychiatrist. It is known, for example, that at least thirty thousand individuals are victims of dementia præcox each year. What seems to be a “queer” mental case involving maladjustment may be the beginnings of dementia præcox, which the experts tell us is a more serious problem than tuberculosis or carcinoma. If adjustment is not made in the early stage, it is fatal. No minister should experiment with an abnormal case, no matter how interesting.

An undue interest in the abnormal will tend to unfit a parish minister for dealing with

normal men and women. Mr. George Bernard Shaw told a story of a distinguished surgeon who wrote a textbook on cancer. His wife, an accomplished landscape artist, proposed to help with the illustrations. She became very proficient in the art of depicting the various forms of cancerous proliferation, but when the book was done, she was in trouble. When she tried to paint a landscape, she made it look like a cancer. "The trouble with the good woman," said Mr. Shaw, "was this—she had developed a cancerous technique."

The field of the abnormal is altogether too fascinating and absorbing. It would, indeed, be a calamity if the church were to be overrun with young amateur psychiatrists and sex experts. There is little danger because the amateur would not last very long. The technique of psychotherapy is highly specialized, and the technician must be an expert. After all, the majority of the men and women with whom the parish minister has to deal are quite normal. Why not leave psychiatry to the psychiatrist? The minister's real and most rewarding task is the healing of the normal soul.

III

THE TROUBLES OF NORMAL FOLK

A WEARY CLERGYMAN

CONTEMPORARY fiction is not always kind to the preacher. Who can forget the sharply etched portrait in a brilliant English novel?

"A Mr. Dobie, wearying of his job, relinquished it, ostensibly on the ground that he did not care to bury dissenters, or to baptize illegitimate infants, but, in reality, because he was tired of being so busy, so sociable, so conversational; of attending parish meetings, sitting on committees, calling on parishioners, and asking them how they did—an inquiry, the answer to which he was wholly indifferent."¹

That is an interesting human study, but there is nothing unique in the sketch of a tired clergyman. Like the physician, the minister is always on call. If the doorbell rings, if there is a telephone call, if someone stops him on the street, if he opens a letter, it is always "give, give, give." A man would be less than human if that sort of thing did not get on his nerves every once in a while. He would be gratified

¹ Rose Macaulay, *Crewe Train*, p. 11. By the courtesy of Horace Liveright, Inc., publishers, New York.

beyond words if, occasionally, someone wanted him for himself, and not for what he could do. "Mr. Dobie" is in good company. He is a symbol of thousands of normal men and women who are tired and who want to quit.

To be "weary in well-doing" is, perhaps, the specific temptation of the minister. Some of the greatest men have played with the idea of escape. Joseph Parker dreamed of a little cottage beyond the roar of London where he meant to rest and escape these incessant calls. But Joseph Parker never rested. City Temple claimed him until he died. Phillips Brooks seemed to have been tempted by a professorship at Harvard to escape diocesan responsibilities, but he turned back resolutely to the Nineveh road.

There can be no escape for the parish minister. What "Mr. Dobie" relinquished is really the most rewarding thing in the minister's life. Who that has been really in it, would ever quit? Laymen see the wisdom of relieving the minister of details of administration, concern for finances, and the recruiting of the membership. But ministers and laymen agree that there is a decided renewal of interest in a pastoral ministry in homes and in the church study. This personal contact cannot be delegated to any associate or assistant, no matter how capable.

The man who preaches the Easter sermon is the man who must stand by in the hour of sorrow.

The primary concern of the parish minister is with the problems of normal men and women. It is easy to quibble over words. Certain writers in the field of what calls itself "applied psychology" use the word "normal" under protest. Says one: "All of us are more or less sane, insane, psychoneurotic, paranoid. Further, everything that I have done to-day would probably have been characterized by my grandfather as crazy."² Our normality is not to be measured by our grandfathers' standards. The test we meet is contemporary. The word "normal" is a good word, and no one misunderstands it in common usage. It means the average, ordinary run-of-mine individual one meets every day.

"Mr. Dobie," the weary clergyman, was entirely normal. Perhaps the best proof of his normality was his weariness and his desire to run away. It may be admitted that a healer of souls is not efficient in coping with the difficulties of normal men and women if he knows nothing about the abnormal. There is much to

² George A. Dorsey, *Hows and Whys of Human Behavior*, p. 257. Harper & Brothers, New York, 1929. By permission of the publishers.

be said for the conviction expressed by many specialists in abnormal psychology that there is little structural difference between the normal and the abnormal. In the nervous patient, the psychic anomalies are so marked that they throw light on the more obscure difficulties of the normal soul. Adler remarks, "The advantage of this discovery is that we can learn from the abnormal cases, and sharpen our eye for the discovery of related movements and characteristics in the normal psychic life."³ In the healing of souls what one may learn from a study of abnormal psychology is helpful in meeting typical human situations in normal life. The great majority of men and women who need pastoral service are not psychopathic. They are normal folk in a temporary fog. They need an impartial approach to their problem. They crave guidance and sympathy. They are convinced that religion ought to help them when they need help most.

TYPICAL HUMAN SITUATIONS

Begin with "Mr. Dobie." The clinician of the spirit will want to know, first of all, why he was tired, and why he had relinquished his job. With his training, he will be led to inquire into the

³ Alfred Adler, *Understanding Human Nature*, p. 5. Greenberg, New York, 1928. Used by permission.

physiology of depression. Sometimes normal men and women are discouraged because they are ill. They are not mentally sick. They are not to be classed with the psychically abnormal. There is a lack of physiological balance, some obscure physical change which influences words and deeds. "Some failure of a gland," says James Harvey Robinson, "owing to the lack of a certain chemical, notably the appropriate action of the thyroid, which depends upon a trifling supply of iodine, may make all the difference between idiocy and a decent degree of intelligence. An excess of urea may sap one's energy, sour one's temper, and degrade one's ideals."⁴

Even normal fatigue may be responsible for a state of spiritual depression. Given a breakdown of the protein bodies, an incomplete oxidation, and the accumulation of such intermediate products as carbon dioxide, lactic acid, acid of potassium, and there results what certain physiologists have called "the toxin of fatigue." A fagged man is liable, at any moment, to yield to some form of moral failure. "No fagged man can be at his best."

The healer of souls, in the modern phase,

⁴ James Harvey Robinson, *History of Western Europe*, Vol. II, p. 548. Ginn and Company, Boston, 1926. Used by permission.

would suggest to "Mr. Dobie" the wisdom of a metabolism test, before launching upon an inquiry into his spiritual state. It is possible that a vacation, a break with routine, an interest in some absorbing avocation might accomplish more than specifically religious counsel. That might be indicated later, but only after the physician has had his chance.

Among the types of normal people who seek the counsel of the minister, none comes in greater numbers than the "job misfit." The usual off-hand diagnosis is "inferiority complex." But, even if there is any such thing, the phrase is terribly overworked. In most instances, barring abnormal symptoms, these are cases of maladjustment, round pegs trying to fit themselves into square holes. Often the situation is tragic. With the exception of the unhappiness of the mismated, there is nothing so poignant as the misery of the typical job misfit.

Conventional words of counsel avail little. There must be conferences with the employer, sometimes with parents or friends, and nearly always, the minister must call in the expert in vocational guidance. The clinician must get at the cause. Sometimes early environment predisposes to failure. A child may grow up in an atmosphere of discouragement where there is

abject surrender, instead of courage. Sometimes the child is scarred by sneers at the lowly occupation of his father; sometimes the parents have dominated the child's education and vocational choice.

Of all these possible causes, the interfering and domineering parent gives the minister the greatest concern. It is not easy to tell fathers and mothers to keep hands off. It must be done, however, in all cases where it is not too late. Readjustment is equally difficult when the job misfit is seeking, in the words of the proverb, for "better bread than can be made with flour." He may want to do what he has not the slightest qualification for doing. To reorient a man like that is a delicate piece of tactics. It means re-forming the lines during the heat of battle. Self-respect must be retained, ambition must be conserved, motives must be redirected. Above all, the job misfit must not be allowed to lose faith in himself, or faith in God.

The troubles of normal folks are many and varied. Some are worried about business, some are caught by the rapid tempo of modern social life, some are anxious about their children. They come seeking counsel in the choice of a college, in settling the problem of fraternities, in the control of late hours. They want guidance in

religion, an answer to disturbing doubts, an interpretation of the discipline of disappointment and sorrow.

Sometimes normal men and women get into difficulties in their relations with each other, and a kindly counselor is asked to help them out of a domestic tangle which threatens the permanence of the home. Often, on the other hand, the path from the minister's study leads directly to the Court of Domestic Relations. Business perplexities drive many to the study, not because the minister can relieve the situation but because he can inspire courage. When normal folk fall ill, they respond to a visit of cheer. Death comes into a home—and a man of God has to stand by, sometimes for hours.

Here are everyday, familiar, human situations which draw heavily upon the intellectual and spiritual resources of the minister. He is still a clinician of the spirit, even though he may limit his ministry to the troubles of normal folk. It takes all the time he can give, all the training he has, all the common sense he can command. Sometimes the trouble is trifling; often it is serious, but the minister must stand by just the same. The intimate relation between religion and life adjustment is the real field for the healing of souls.

RELIGION AND LIFE ADJUSTMENT

Religion has always been a factor in life adjustment. The only difference is that within recent years we have become more self-conscious on the subject, and have shown more eagerness to analyze the process. At a dinner given in New York, in appreciation of Dr. Fred B. Smith's forty years of splendid service for the kingdom of God, there was an interesting revelation of personal experience in Doctor Smith's reply: He was speaking of a little church in a frontier town:

"I drifted into that church that night, lonely, tired, young, discouraged. The minister couldn't preach for sour apples—he was something terrible. When he couldn't do that any worse than he was doing it, he started to sing, and that was a tragedy.

"But there was something of reality in it. There was something of power in it. I cannot describe it, but on that November night in 1886, out there seven miles from a village, and twenty-five miles from a railroad, in that little lonely shack of a church, I was converted.

"I was not immoral. I had not been drinking liquor. I didn't have much brains, but I had enough then to know that there isn't one good thought in a hog's head of liquor. I didn't

gamble. I didn't break the laws of society. But my attitude toward religion changed. There were no humanists then. There were no books on behaviorism. The fundamentalists and the modernists had not begun their ridiculous debate. We got adolescent and did not know it. But I remember that when I started out about my ordinary tasks the next day I found a new sense upon me."⁵

That was in 1886, but the fundamental processes of individual transformation and life adjustment are unchanged. They have not changed since Jesus looked into the heart of Nicodemus; they have not changed since the emotional release and spiritual reorientation which Peter experienced on a house top in Joppa, or Saul of Tarsus on the Damascus Road.

The difference is summed up in one sentence. "We got adolescent and did not know it." No normal boy or girl is allowed that privilege to-day! No one would seriously propose a moratorium in science, or suggest that progress in psychology be ignored, but it is an open question as to whether young people are really better off in these days when they are made startlingly aware not only of the normal but also of the abnormal possibilities of the adolescent years.

Even so, there is no difference in the essential

⁵ From *The First Forty Years*. By permission of Fred B. Smith.

power of religion functioning in life adjustments. The only difference is that in the past it kept men and women sane and wholesome in their reactions to life and they did not know it. At least they did not know *how* it was done.

In a ministry to normal souls, there seems to be room for a restatement, in fresh, functional, nontechnical terms, of what religion may do for one. How can religion help one to meet typical life situations? In what way does religion clarify one's motives and strengthen one's purposes? Can religious faith really steady one in a period of business depression and make suicide unthinkable? What may the minister say to one who is fighting fear, or who is torn by anxiety?

"ADVOLUTION"

There is only one answer. It is in what a modern philosopher⁶ has called "advolution"—the pull from in front. The answer is in terms of an ideal life which attracts us like a magnet and holds us when everything else fails. Most of the difficulties which normal men and women face may be traced back to the inadequacy of their standards. There is no compelling pull of an ideal which counteracts the elemental drives from below. We may trust Mr. Chester-

⁶ H. A. Overstreet in *The Enduring Quest*, Chap. VI. Used by permission.

ton to put the matter before us in a striking way. He says that anybody might say, "Very few men are manly," and that nobody would say, "Very few whales are whaley." He argues that if you wanted to dissuade a man from drinking his tenth whisky, you would give him a slap on the back and say, "Be a man," but he doesn't believe that anyone wishing to dissuade a crocodile from eating his tenth explorer would slap *it* on the back and exhort it to "Be a crocodile."

Why? Obviously, there is no conception of a perfect crocodile which exercises an advoluntary force. Religion has always offered the vision of a perfect man. There has been set before the world, and before Christians in particular, a standard of perfection. Jesus is an emulative standard, the norm by which we measure our lives, the goal toward which we are ceaselessly to strive.

Just what does that mean? It is not proposed to apply the old sentimental test, "What would Jesus do if he were here in my place?" That means nothing to the modern mind, because we are aware that Jesus was unique in the consciousness of a specific mission which made him limit himself as no one need limit himself to-day. There is a valid distinction between the religion which Jesus lived and the

religion which Jesus taught—a distinction but not a contradiction. Jesus, for example, had certain things to say about marriage and the home, and yet he permitted himself to forego the comforts of a home and the inspiring comradeship of marriage. Is marriage, therefore, unchristian? It is to that sort of *reductio ad absurdum* that the question, in its older form, leads us. When one is seeking to guide others in an understanding of Jesus as a norm for present-day living he digs down beneath the Orientalism and the occasionalism of his teachings to the bed-rock of his ethical principle and finds fundamental attitudes which are universal and deathless.

These central attitudes of Jesus offer those life adjustments which mean health, sanity, and power. What was the attitude of Jesus toward God, toward men, toward sin, toward government and the temptation to meddle in politics, toward women, toward little children, toward institutional religion, toward intolerance and bigotry, toward race prejudice and war? The discovery and classification of these life attitudes form the content of the message which will best meet the troubles of normal folk.

THE DRAINAGE OF POWER

This, on the academic side, is the link which

binds the healing ministry of religion to the teaching mission of the church. Yet, there is something more and something deeper involved in the healing of souls. An interesting distinction has been drawn between "the strategy of technique and method as contrasted with a strategy of content and intention." A recent editorial criticizes a policy which represents "faith in manipulation and adjustment rather than faith in the possibility of individual and social transformation."⁷

The editor is right. In the broader definition of the pastoral office, transformation must always transcend manipulation. Perhaps the very word "technique" should be dropped out of the vocabulary of the healer of souls. It belongs to the clinic, but it is out of place in the meeting of friend with friend.

Jesus made this very clear in his own ministry of healing. On one occasion a poor woman who had suffered from a hemorrhage for twelve years and had spent every cent she had on doctors who never did her any good, crept up through the crowd and touched the tassel of the robe which Jesus wore. Immediately she felt that she was cured—and Jesus said, "Who touched me? I felt power had passed from me."⁸

⁷ Francis P. Miller in *The Student World*, Vol. XXIV, No. 2.

⁸ See Luke 8. 46.

It is not enough for the healer of souls to suggest a reorientation of attitudes; he must give himself. There is something in the flash of an eye, there is an electric tingle in the grasp of a hand, there is a mystic sense in which heart speaks to heart—that is vastly more significant than anything that is taught. It was what the old Scotch mother wanted when she asked Henry Drummond to come and see her dying boy: “I want him to hae a brith o’ ye aboot him afore he dees.”

It is this drainage of power through contact that is the distinguishing mark of a Christian ministry of healing. It is this which makes a minister’s call something more than a social compliment. Whittier felt this rather deeply when he sent a copy of Doré’s picture of Christ healing the sick to a young physician—and added these lines:

“So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good
And casting demons out.

“The Good Physician liveth yet,
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.”⁹

⁹ John Greenleaf Whittier, *The Healer*, from Complete Works; p. 454. Houghton Mifflin Company, Boston, 1894. Used by permission.

IV

THREE GATES TO PSYCHIC HEALTH

A BEATEN PATH

MR. WALTER LIPPMANN concedes that great progress has been made in scientific psychology, but adds, "It would be idle to suppose that the science of psychology is in a stage where it can be used as a substitute for experienced and penetrating imaginative insight."¹ This insight is one quality which is needed supremely in the healing of souls.

It is needed because when one enters the field of spiritual healing, one must move along a beaten path. The church clinic was a spectacular departure from routine. It captured the imagination. It revived a much-neglected factor in the Master's threefold command, "Go preach, teach, and heal." But all churches could not organize clinics and all ministers were not equipped by training and experience to undertake this specialized work. Then, for a number of reasons which have already been discussed, church clinics were closed, and ministers specializing in this work of healing, took one

¹ Walter Lippmann, *A Preface to Morals*, p. 173. The Macmillan Company, New York, 1929. Used by permission.

path or the other. They gave up their churches, or they gave up healing.

The church remained, with its services of public worship, its schools of religion, its organizational activities. Was it any less committed to the healing of souls, because it had laid aside a bit of specialized machinery? On the contrary, the "experienced and penetrating imaginative insight" reinterpreted for the people the healing ministries implicit in routine. The beaten path of hymn, anthem, Scriptures, prayer, and sermon was, after all, a path along which generations of Christians had traveled to mental and spiritual health. On the surface it appears to be monotonous, the same order of service Sunday after Sunday, the same man in the pulpit, the same voices in the choir, the same people in the pews. Yet there is novelty in the dawn of every Sunday morning. It may be routine, but it is not monotony. There is a renewal of eagerness and anticipation. It was not only the marching pilgrims of Israel who could sing, "I was glad when they said unto me Let us go up unto the House of the Lord."

The logic of spiritual renewal through the ministry of the commonplace finds expression in the famous "Morning Hymn" of John Keble. As it appears in *The Christian Year* it is a

poem of sixteen stanzas, but the message may be summarized in three:

"New mercies, each returning day,
 Hover around us while we pray;
 New perils past, new sins forgiven,
 New thoughts of God, new hopes of heaven.

"Old friends, old scenes will lovelier be,
 As more of heaven in each we see;
 Some softening glimpse of love and prayer
 Shall dawn on every cross and care.

"The trivial round, the common task,
 Will furnish all we ought to ask,
 Room to deny ourselves, a road
 To bring us daily nearer God."

There is a vital relation between the beaten path of church routine and the healing of souls. From the beginning of the ministry of religion as a force in spiritual transformation and social redemption, there have been three important gates, opening out from this beaten path, to a consciousness of psychic health.

CONFESSION

A remarkable thing has been said concerning confession by a scholarly Jesuit. "The priest can always say certain words that no expert in psychotherapeutics can ever utter, words that will always exercise an enormously relieving effect—"ego te absolvo." "I absolve thee from

thy sins.”² That, as every one knows, is the magic of the Roman Catholic confessional. It operates so helpfully that Professor Jung, though a Protestant himself, said that “the symbols of the Catholic liturgy offer the unconscious such ample facilities for self-expression that they act as incomparable dietetics for the soul.”

Undoubtedly that is true for all who can accept the authoritarian point of view, and who can, without question, submit themselves to the disciplines of the church. But exactly the same relief is available for those who hold to the autonomy of the individual conscience and the priesthood of all believers. Call it by whatever name you will, the Protestant Confessional, the Life Adjustment Clinic, the Pastoral Clinic, consultation, or “pastoral work,” the thing is just as operative and as effective among Protestants as among Roman Catholics.

Is one so sure, after all, that the words “*ego te absolvo*” are the words of power? It must be remembered that absolution follows the confession. It is the church’s seal of pardon set upon a complete moral catharsis which has already taken place. When one has “talked it out and talked it over,” to use Dr. Harry

² Quoted from Pichlmayer in *The Power and Secret of the Jesuits*, by Rene Fülöp-Miller.

Emerson Fosdick's phrase, there is almost instant relief. The relief is so instantaneous, so thoroughgoing, so stimulating, that one may be justified in speaking of the "miracle" of the confessional.

Relief through confession is determined by the completeness and honesty of the confession. Those who come must keep back nothing. Here, if anywhere, one must tell "the truth, the whole truth, and nothing but the truth." If one begins to clean out the mind, he must make a thorough job of it. "We do not clean a dark closet," says David Seabury, "by locking the door and leaving it in confusion."³ Physicians complain that the greatest embarrassment they face is the false reticence of patients, who either keep back some important aspect of the problem, or deliberately build up a false story, concealing the truth from one who has every right to know all the truth, if he is to help.

The same law holds in the confessional. It is assumed that no one comes under compulsion. It is the voluntary act of one needing help. There must be no evasions. Every minister will recall scores of pitiful cases where men and women begin their story by assuring the listener that they are asking help for someone

³ David Seabury, *Growing Into Life*. By permission of Horace Liveright, Inc., publishers, New York.

else. It is painfully evident that every word comes from an over-burdened heart seeking relief from its own bitterness.

It has been suggested that Protestantism is limited in its service to the individual because it has never developed a technique of confession. Roman Catholics know how to get to the point quickly, we have been told, and the priest is expert in guiding them.⁴ That may be true. It is their way, not ours. The strength of the Protestant confessional, if one may use the term, lies in its unconventional, unstandardized methods. There is no technique, and there should be none. Its only value is in the consciousness that one "talks things over" with a trusted friend. The Roman Catholic seeks absolution; the Protestant seeks guidance through the clarifying of his problem. The autonomy of the individual is respected on both sides of the gate of confession.

It is well not to ask too many questions, or to probe too deeply into the recesses of the heart. A fundamental reverence for personality will accept, patiently, an inadequate statement rather than force confidences, which may come later in a spontaneous way. The door of the

⁴ For a discussion of this point of view see W. M. Horton, *A Psychological Approach to Theology*, p. 67. Harper & Brothers, New York, 1931.

heart must always be opened from within. There is no justification for the rudeness which carelessly tosses aside the story which has been told, with the demand—"Now tell me the real truth!" Even though one feels sure that the story is an evasion, even if it is certain that full relief will not come until the whole truth is told, that is the responsibility of the inquirer, not of the minister. Enough may be said to indicate the necessity for the fullest possible self-revealing, but that is all.

After all, as most ministers have learned by experience, patient and sympathetic listening is often their greatest service in the healing of souls. "I feel better already," many of these inquirers say, as they leave the study, and yet no issue may have been faced, and no counsel given.

The delicate question of the duty of confession to husband, wife, father, mother, child, or friend is often raised. It is difficult to generalize, for each problem has to be settled on its own merits. When it can be avoided, when a definite readjustment in relationship is possible without it, silence is wiser. When personal feelings are involved, an impartial and detached interpretation is impossible. There is much to be said for the Emersonian idea that the best apology for a wrong action is a right one.

Must the confession always be personal? Not at all. Those who do not care to talk with anyone, not even the doctor, minister, lawyer or best friend, often find relief by writing out the whole story in plain, truthful words. The problem becomes objective. The story is read over and the paper is destroyed. What happens, psychologically, is the same drainage of emotion through a normal channel of self-expression.

It may be heresy to say, in the face of what is called "the menace of the movies," that very often this emotional drainage takes place through vicarious experience. One sees depicted on the screen, or one reads in a realistic novel, the details of a typical human situation. One says: "That is just my case. I am in that kind of a mess." This objectifying of an inner tension brings a certain release. It is an open question as to whether eroticism on the screen and in novels stimulates erotic reactions, or whether it relieves tension through emotional drainage. Possibly the peril is greater than the benefit, but this aspect of the matter must be taken into consideration when current fiction and motion pictures are under critical review.

There is another law governing confession which is frequently ignored. It is the law of inviolable secrecy. No one reads any "case rec-

ords" of a Roman Catholic confessional. Turn to much of the recent literature from Protestant or nonecclesiastical sources, and one reads the details of case after case. Life stories which were stammered out by some anxious, nervous, troubled soul, are broadcast to interpret a healing technique. There would be some justification for this method if these books were to circulate, like most technical books in the medical field, within professional limits. They are offered, however, to the general public and are widely read. It is well known that what has been called "the literature of confession" has a ready market. Even when permission has been given, and fictitious names are used to prevent identification, one need not stretch his imagination to fancy what would happen in the community where the clinician lives! It is unpardonable for a minister to use as illustrative material in a sermon any of his experiences as a consultant in the study. Men and women who are in trouble do not come to a minister to furnish him with human interest stories to be used on Sunday morning. They come for help. They have a right to know that all they say will be held in the strictest confidence.

Cases may, once in awhile, be discussed in small groups of students who are preparing for the ministry, just as medical cases are handled

in the clinics. These men must, of course, be taught how to meet typical human situations. To make these life stories public, however, only whets an appetite for sensationalism, and the sacredness and secrecy of the confessional are grossly violated.

PRAYER

Another gate leading off from the beaten path of church routine toward psychic health is the gate of prayer. Our fathers were ignorant of psychology, but they had the root of the matter in them. They suffered from fewer "complexes" and mental disorders, and there were fewer neurotics among them, because they knew how to pray. Consider one stanza of an old hymn which sounds the keynote of their simplicity of faith:

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God in prayer."

That is good psychology, good mental therapeutics, and good religion.

Those who were reared in an evangelical atmosphere will recall the deep significance of

the old-fashioned "class meetings" and the midweek service of spontaneous testimony and prayer. When the minister announced that the meeting was "open," the saints took full advantage of the opportunity for an expression of their personal needs and aspirations. There were no repressions, no inhibitions in those prayers. There were, in many instances, an undue familiarity, an excessive emotionalism, and an inevitable crudity of expression, but in those moments of earnest prayer and testimony many a life tension got untwisted, and many an anxious soul found the peace that passeth understanding.

Is there not a tendency in contemporary religious life to rationalize too much? The age is overmuch given to argument. Men and women expect to find God at the butt end of a syllogism, or revealed in the learned phrases of the philosophers. There is a disposition to seek every possible way to God except *the* Way. "No man cometh unto the Father, but by me," is a word which ought to break in upon the futile speculations which characterize too many discussion groups to-day. Our fathers and mothers prayed, with the simplicity of little children, believing in God the Father as a God of understanding and love. They found spiritual healing, a recovery of courage, and the

restoration of joy. It was not technique; it was communion.

Yet prayer is as much to-day as yesterday an open gateway to mental and spiritual health. Prayer, like confession, is catharsis. It is a self-emptying process by which the mind discharges its burden of unrest. The habit of "talking it out and talking it over" with God, the determination to dig down into one's motives, to face bravely the memories that sting and burn, to bring all that is hidden in one's heart out into the light by this outpouring of prayer, is to find both peace and comfort.

No one wants primitive emotionalism to return to the churches. It is quite possible that this age would not tolerate the frankness of self-revelation which characterized the public prayers of earlier days. If that is true, is not the age open to a charge of hypocrisy? It does condone, and even encourage, the frankest sort of revelations concerning the imperious and instinctive impulses of human nature. On the screen and in the novel, there is nothing left to the imagination. It is considered "good form" to be brutally frank about sex, but there seems to be a fear that religion may be too personal!

Professor Bundy has rendered the Christian movement a great service by recalling the sincerity and simplicity which marked the

prayer life of Jesus. He reminds us that "the modern mind, with all its reflections and reservations concerning prayer, is seldom, if ever, able really to pray. Reflection chills and inhibits the prayer process. Only as the sense of need completely overwhelms all its rational reflection can the modern mind really pray again."⁵

The healer of souls faces a tremendous responsibility at this point. That was a terrible thing which Mr. A. G. Gardiner said one day of Arthur James Balfour: "The people ask for bread and Mr. Balfour offers them the east wind of a withering intellectuality." It is not an adequate philosophy of prayer that is needed in the churches, but more praying. When "life tumbles in," it is easy to pray. A man instinctively pits his sense of need against the goodness of God. It is part of the business of the church, in its teaching mission, to lead normal men and women through the gate of prayer.

Sometimes prayer is a genuine hazard. Science has not been able to explain, in detail, the intimate relation between body and mind. The bridge from the chemistry of the brain to the

⁵ From *The Religion of Jesus*, p 184, by Walter E. Bundy, copyright, 1928. Used by special permission of the publishers, The Bobbs-Merrill Company.

phenomena of consciousness has not been built. It is known that in war the music of a military band or the playing of the Scottish bagpipes released reservoirs of energy and made men forget their weariness. Prayer does that in any crisis of life. If one lies ill at home, there are two things to be done. Call in the best medical or surgical help available, so that one who knows most about the laws of nature can best help nature resist disease. The second thing to do is to pray. If there is a deep, intricate relation between body and mind, no one can foretell what a stimulated human will may do in a physical crisis. It is wise to take the chance, to play the hazard of prayer. One does not want to miss anything by not trying everything.

A striking story was told in war days of a little "prayer guard" at one of the base hospitals in France. A stalwart Nova Scotian was apparently dying with tetanus, and this group of chaplains and doctors united to invoke whatever power there might be in the Universe. The doctor said to the patient: "Mac, if it is God's will, your life will be won by prayer and serum. We must fight and pray." The boy replied, "God will give me life whichever way it goes." Religion does not act alone in the ministry of healing. Prayer and serum, serum and prayer.

The difficult operation, and the clear call to courage in the patient's heart. The long, weary vigil of the skilled physician—and the lift of an earnest prayer. That is how it goes.

FELLOWSHIP

If there is any valid criticism of the modern church, it is that it is weak in the sense of fellowship. This important gate leading off from the beaten path of church routine has not functioned as a way to psychic health as have the gates of confession and prayer. There is a distinction to be drawn between a "congregation" and a "fellowship." In small churches the words are more or less synonymous, except where a church is, unfortunately, divided by factions. In large urban churches, it is difficult for the worshipers to know each other. There is little sense of fellowship.

Fellowship is defined as "the companionship of persons on equal and friendly terms." The synonym is "comradeship," the keynote is "community of interest." It has been too often overlooked as a factor in the healing of souls.

Not by the healing cults, however, nor by Christian Science! The outsider is given the heartening impression of spiritual solidarity. That there are divisions, or sects, is obvious, but within the limit of each group there is,

apparently, a happy consciousness of fellowship. There may be differences of opinion as to the direct bearing of the philosophy of Christian Science, for example, upon its healing ministry. There can be no difference of opinion as to the influence of this sense of fellowship. The meetings of personal testimony contribute definitely to a sense of the "full assurance of faith." What is true of Christian Science is true of other healing movements, notably New Thought, Unity, and among the disciples of 'Abdu'l-Baha.

This sense of fellowship is strengthened by an unusual devotion to the literature of the movement. Men and women keep themselves in the atmosphere of health and spirituality by a regimen of daily readings and by the ministry of directed prayer. It is, of course, a voluntary regimentation of opinion, but it is none the less effective as an agent of spiritual healing. Fellowship in testimony, fellowship in study, fellowship in worship and prayer, explain, in large measure, the good which is actually accomplished not only in the field of healing but also in the development of the spiritual life.

The idea of fellowship is the secret of the success of "The Guild of Health" in the Protestant Episcopal Church and in the Church of England. Small groups meeting weekly

under the leadership of the rector or someone approved by the vestry, face together the need for mental and physical relaxation, practice together "the presence of God," learn the art of prayer, inquire into the meaning of faith, discuss the cause and cure of fear, and, in general, leave the meetings stimulated by the tonic of comradeship in a common cause.

These experiences ought to convince ministers and churches that healing need not be limited to a "saving work for individuals" as they come to the church clinic or to the pastor's study. Group conferences, small seminars organized for special study, the distribution and use of well-chosen literature with an interchange of comment, will augment the inspirations of public worship and the benefits derived from personal confession and prayer.

It is not assumed that all the members of any church would be interested in such fellowship groups. An opportunity should be given to those who do covet this sort of united study. Without any disloyalty to the sermon, there is a growing conviction among ministers that it is futile to appeal to men and women *en masse*. The sermon must be followed up by some equivalent of the old-fashioned "class meeting" or midweek service of prayer and testimony. The minister who gives himself to a small

group united for intensive Bible study, and to another concerned with spiritual healing, and to another interested in the social applications of religion, will, at the end of the year, be conscious of a deepened sense of spiritual reality in the parish.

These fellowship groups need not concern themselves with what is known as the technique of group discussion. They are simple, informal conferences of friends drawn together by a community of interest. If each group unites also in a critical reading of certain assigned books as a preparation for the conference meeting, there will be no temptation to miss the objective in miscellaneous conversation.

Fellowship will do something more for those who are interested in the application of religion to health. It will develop what might be called a "community sense" of faith. It must not be forgotten that vicarious faith expressed in united prayer touches unseen and powerful spiritual resources. When the paralytic was let down on his bed through the roof, it was not so much the faith of the invalid but the faith of his four friends that touched the heart of Jesus. It is written: "Jesus seeing their faith said unto the sick of the palsy, 'Son, be of good cheer.'"⁶ There are unrealized possibilities of

⁶ Matthew 9. 2.

spiritual healing in the ministry of united prayer. There need not be the slightest suggestion of fanaticism. There can be a full recognition of all the scientific principles involved and the most cordial co-operation with physicians, but the fact remains that there are innumerable instances where the prayer of faith does heal the sick.

It ought to be apparent that the development of this type of fellowship within the parish will mean vastly more for the kingdom of God than an attempt to secure nothing more than a sense of social solidarity. Church socials and church night dinners have a place in the program of the modern church, but they have permanent value only as they express this deeper consciousness of spiritual fellowship—the “communion of the saints.”

V

RELIGION AND SEX STANDARDS

WHO IS TO BLAME?

FROM one point of view entirely too much has been said about sex. Contemporary literature on this subject is voluminous and, for the most part, chaotic. It is, too largely, a literature of revolt. It is a tragic rehearsal of the breakdown of traditional standards and an enthusiastic plea for what calls itself "the new freedom." There is, of course, nothing "new" about it. The world has experimented with the same sort of "freedom" in the past. It is new only in the sense that it is contemporary and that it thrusts itself upon the intelligence and conscience of the age. It cannot be ignored. Every phase of the sex problem must be faced by those who are interested in life adjustment.

The church is concerned because many recent writers have attempted to place the major responsibility for the present chaos upon the church itself. It is distinctly charged that the church has failed to treat sex and natural impulse with dignity and candor, and that this failure is responsible for the breakdown of traditional social codes and personal

morality.¹ That is a sweeping generalization, and one wishes that a specific denial might be entered on behalf of the church. There is, however, an element of truth in the indictment which must be faced with a courageous frankness.

It must be confessed that institutional religion has not been conspicuously successful as a mechanism of sex control. The leaders of the early church urged purity in marriage, but preached the doctrine of the celibate life as the highest evidence of Christian experience. It is easy to understand the reason. They were fighting, with all their might, against the gross immorality of paganism; but, even so, the emphasis upon asceticism accounts for the failure of the church in the field of family relations. The rank and file of men and women recognized the law of their own natures and, either with or without the blessing of holy church, they went their way. This doctrine of the holiness of celibacy fastened upon Western civilization a contempt for womanhood and a doubt as to the integrity of the family which are only now beginning to give way before a more enlightened social conscience.

¹ See *Sex in Civilization*, Edited by V. F. Calverton and S. D. Schmalhausen, p. 11. The Garden City Publishing Company.

Then, in the ninth century, when the church took over the institution of marriage, it did everything in its power to regulate sex life. It went too far, and attempted too much. The church decided who should marry and who should not. It dealt positively with such matters as abortion, infanticide, child exposure, divorce. It developed the confessional and strengthened the grip of the priesthood upon the intimacies of the home. It did all that repressive authority could do, but it did not solve the sex problem. The church, in those days, did not seem to realize that it was dealing with an elemental urge which could defy the authority of formal regulations and ecclesiastical decrees.

In this sense, it is admitted that the charge against the church is true. It did approach sex with a stern "Thou shalt not!" It was negative, ascetic and, therefore, futile. The rigid stand taken by certain religious bodies on the subject of divorce has not, to any appreciable extent, lessened the divorce rate. A critical age like our own is not likely to accept the edict of a church as a substitute for a rational, scientific study of divorce as a social problem. No one seriously believes that ecclesiastical deliverances against birth control have had the slightest effect upon the practice of contraception. But it remains true that this

very indifference to the convictions of the church emphasizes, in the popular mind, the failure of religion as a mechanism of sex control.

It is also true that the church is handicapped in its relation to marriage. Two young people procure a license to wed. That seems to be the business of the state, and the state has shown little concern for the moral or physical fitness of these candidates for marriage. The customs of society demand a religious sanction, so these young people stand before a clergyman who reads a beautiful ritual which suggests the solemnity of the bond, if not its sacramental nature. He pledges them to mutual vows which they are to keep as long as they both shall live. He adds the words, "Whom God hath joined together, let not man put asunder." Just how much reality is involved in the marriage ceremony? In most instances, perhaps, there is a deep seriousness which is impressive. But very often the minister is uneasily conscious that he has solemnized a marriage which is the expression of a passing sex spell. Frequently there is an undercurrent of sheer worldliness, a desire for display and social prestige, so that the marriage service is little more than a pleasant social formula sanctioned by centuries of usage, but with very little spiritual significance. It is seriously sug-

gested by many clergymen that none but members of churches should be married according to these rituals, and then only after searching personal interviews to satisfy the minister that this step is not being taken "unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God." All others should seek the services of a Justice of the Peace. Such a policy would certainly clarify the attitude of the church toward the essential sacredness of marriage.

All this may be admitted with candor, but it is ridiculous to charge the church with a major responsibility for the present chaos. It is by no means "the largest single factor in the disintegration of personal codes." At its best, the church is a minority group and influences only a small section of national life. This accusation involves the same fallacy as the attempt to place the responsibility for war upon the church, or to blame the institutions of religion because the Eighteenth Amendment and the Volstead Act are not being properly enforced!

The truth is that the age itself is acutely sex conscious. Modern life is flooded with artificial sex stimuli for which the church is not even remotely responsible and which it is powerless to control by any *ex cathedra* utterances. What has been the influence of Freudianism upon

our obsession with sex? Assuming that Freud's emphasis upon sex has been interpreted too narrowly, it must be admitted that this psychology has released into the vocabulary certain phrases which are eagerly accepted by those who seek justification for the full, unregulated expression of natural impulses. Part of the responsibility rests here. To the uncritical mind, the best cure for "repression" is "expression," and the clinician's advice to "sublimate" the emotions of sex falls upon unheeding ears.

A philosophy of self-expression, interpreted in sex terms, has given rise to artificial sex stimuli in motion pictures and in the flood of erotic literature. These social influences must bear part of the responsibility for the overemphasis upon sex so characteristic of this age. So far from asking the church to accept all the blame, it is much nearer the truth to say that responsibility for the breakdown of reserve cannot be accounted for by any single factor in modern life. It is inherent in the *Zeitgeist*. Doctor Overstreet is right: "Between biology, clinical psychology, the erotic novel, and the realistic scandal sheets, love has come forth a bedraggled figure."²

² H. A. Overstreet, *The Enduring Quest*, p. 181. By permission of W. W. Norton & Company, publishers. New York, 1931.

A PLEA FOR RETICENCE

In an address before the American Theatre Association several years ago, Miss Edith Wynne Matthison is reported to have said: "There are questions connected with sex that the world is learning to look at frankly and inquiringly, with infinite advantage to the race. But I do think that the perverse and more pathological aspects of sex, especially when dealt with for prurient or catchpenny reasons, might be dropped into the garbage can."

When these courageous words were uttered, there was a tragic need for reticence in the theater. There is need to-day. Certain plays and revues will always be presented which have little to commend them except their obscenity; and in recent years there has been a tendency to exploit those sex perversions which were formerly discussed only in the privacy of a psychopathic clinic. "The mind grows by what it feeds upon," as Shakespeare tells us, and an age acutely sex conscious will demand more and more of an edge in the sex appeal of novel or picture or play. From the point of view of religion, Miss Matthison's words are a valid plea for reticence. The pathological phases of sex may well be left to the psychiatrist. They need not be discussed, either in public or in private.

It might be well to extend this principle of reticence to the more controversial aspects of the sex problem. More time has been spent, for example, on the discussion of "the companionate marriage" and "birth control" than either subject deserves. Both may be dismissed with only a brief comment. The first is ethically and socially impracticable; and the second is so highly specialized that none but trained experts ought to handle it.

In the mind of Judge Ben Lindsey there was a sincere conviction that a legal marriage, with legalized birth control, and with the possibility of divorce by consent and without alimony, when there were no children, would end the illegitimate and clandestine unions which are undoubtedly a social menace. But, does not the idea of the companionate marriage involve a too easy surrender of the educational process? It must be remembered that there are other elemental drives which the individual has to master. There is the instinct for acquisitiveness. Shall we say to young people, "You need not learn the hard lessons of labor and thrift. Take what you want, help yourself, and get rich quick"? Or, there is the equally fundamental instinct of pugnacity. Are we to cultivate deliberately the habit of subduing others by force? We have done that to our shame, but,

in a more reflective mood, we hedge the individual with all sorts of statutes which compel him to recognize the rights of others, and we punish him when he violates those rights. It is not clear why the sex instinct should not be submitted, also, to the restraints of education and the law. Instead of making sex-expression easier, the age should give itself to the long educational process which will, in the end, make sex-expression nobler.

The same faith in the educational process will, in time, remove the present restrictions upon scientific instruction in birth control. When this is done, however, it will not be the business of the church to give instruction. There is a serious question as to whether it is a valid function of the church to agitate for any change in existing legislation. Contraception, in any of its forms, is a medical problem. It is not a subject for public discussion. Instruction in birth control must be given in prenatal and other clinics recognized and conducted by specialists in this field. When ministers assert their right to give instruction in birth control regardless of the law, they make two mistakes. In the first place, they ignore the patent fact that such instruction must be adjusted to the physical as well as the psychic needs of the individual, and assume responsibilities which

only a trained medical expert ought to be asked to assume; and, in the second place, they do not greatly strengthen their moral leadership by openly advocating disobedience to law.

Reticence is not silence. Something must be said about sex and something must be done concerning it in the healing of souls. The general principle to which the minister must return is that whatever is done in connection with sex problems must be both aseptic and prophylactic.

SEX EDUCATION

There can be no question as to the need for education in sex hygiene. It is difficult because of the mass of unscientific misinformation which has been accumulated by the average individual through the years. This has been the strangest anomaly with which ministers, teachers, physicians, and social workers have had to deal, that it has been deemed quite proper to gain information concerning sex from uninstructed sources, and quite improper to disseminate accurate and scientific knowledge. Happily, a growing intelligence recognizes the necessity for the right sort of training.

Who shall be the instructor? Not the family doctor unless he knows the psychology as well as the physiology of sex. Not the psychologist,

as such, unless he has familiarized himself with the biological and psychological backgrounds of sex hygiene. It ought to be the business of parents, but how many parents have either the knowledge or the vocabulary to give their children the information which they should have? Sex education is the business of a specialist. Fortunately, there are available many books and pamphlets which have been prepared by experts. A church might very well express its interest in sex education by developing a library of the best reference works, and by the circulation, at cost, of those pamphlets which will prove invaluable to young people contemplating marriage, or who are, in any way, troubled by questions related to sex.

It is a debatable question as to whether systematic instruction in sex, even if given by experts, should accompany other forms of training. Some urge that sex education should be graded and that it should be a part of the ordinary disciplines of study. On the other hand, many feel that it is a wiser pedagogy to give information only in response to awakened curiosity, and that this information should not go beyond the range of the inquirer's experience. This more conservative view seems to be in harmony with a common-sense attitude toward sex education.

All open forums on sex questions are of doubtful educational value. It is true that they attract large numbers, but a saner and better method of instruction would encourage the formation of small classes. On the whole, it is better to deal privately with the individual. It is the sober conviction of many observers of student work that the tendency to permit discussions of sex in student conferences increases the factor of sex tension. The talk drifts all too readily toward those "prurient aspects" of sex which minister only to a morbid curiosity and which do not tend to stabilize the individual. What needs to be guarded against in all forms of sex education is the peril of contributing to the already too acute sex consciousness of the age.

As a friendly counselor in family relations, the minister must frequently call in his allies. He may work in close co-operation with the social agencies of the community which deal with sex problems. Sometimes he needs the physician; sometimes, a worker from the psychopathic clinic; sometimes, a probation officer from the Juvenile Court; sometimes, a social worker attached to the Court of Domestic Relations.

The minister's attitude is of supreme importance. No one who is committed to the task of the healing of souls should ever allow himself

to be shocked by anything he hears or by any situation which he confronts. He must keep in mind the fact that Jesus seems to have made a distinction between sins of passion and sins of the disposition, and that he was always merciful toward the former. We know nothing about this phase of Jesus' life. We suspect that his absorbing consciousness of mission lifted him above the level of life's grosser temptations. "If he was never in love with a woman himself," says Robert Keable, "he was no man at all if he did not know that the average man usually is. If sex was a secondary thing to him, he would have been a nincompoop if he had not been aware that it was a primary thing in most men's lives."³ Jesus seemed to understand how easily normal men and women could be swept off their feet by a whirlwind of passion, and this sympathetic understanding made him an unusually helpful counselor. To understand is not to condone. To understand is to put oneself in a position where one can really help.

FENCE OR AMBULANCE?

The discussion of religion and sex brings us squarely to the old choice between the fence at the top of the cliff and the ambulance at the

³ Robert Keable, *The Great Galilean*, p. 94. By permission of Little, Brown & Company, publishers.

bottom. Society must, of course, provide both. It is the supreme task of religion to build the fence. In other words, the church functions best in the field of preventive hygiene. It offers a constructive philosophy of life and a spiritual attitude toward sex.

In contrast to the prevailing emphasis of the church in the past, sex is not to be considered as inherently sinful. It is the privilege of religion to teach that it is sacred. It is admitted that there is a continual warfare between the crude demands of the sex instinct and the rights of the social order. This elemental fight is more easily won for the human spirit if one actually believes, with Paul, that the body is the temple of the Holy Spirit. One does not carelessly defile a holy place. The sanctions of religion help to build a fence at the top of the cliff, a high standard which rescues sex life from coarseness, cheapness, or vulgarity. It involves a gracious chivalry, a fine, thoughtful courtesy, a reverence for personality.

It is not necessary to say that the modern literature of sex freedom is not produced by men and women who accept Jesus as the prophet and measure of man. Those who talk wildly about "the right to be happy" did not learn their slogan in the school of Christ. On the contrary, religion would question whether

there is such a thing as the right to be happy. Happiness is the by-product of the objective life. That is to say, happiness does not come to those who seek for it, who insist upon their own right to be happy, and who follow the line of impulse. Happiness comes only to those who seek to make others happy. It does not yearn for unlimited freedom; it rejoices in the safeguards and restraints of those conventions which society has been building for its own protection for thousands of years.

A river is impressive moving swiftly and deeply in its appointed channel; it is a tragic menace when the levees break and the flood has its own way. Grant that the sex urge is the most imperious instinct in humanity. It is noble and beautiful when it is held firmly in the grip of the spirit; it is tragedy when it gets loose. The objective life of duty and responsibility, of play and worship, of love and work, is the normal channel of self-expression. The expression of the sex urge in this channel is safety. This means expression in carefree comradeships of men and women untarnished by mawkish sentimentality; expression in love and marriage; expression in the care of children—the re-enforcement of motherhood by fatherhood; expression in the day's work done well; expression in community service.

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The church need make no apology because it prefers the fence to the ambulance. There is not the slightest reason why religion should concern itself with the low levels of contemporary sex discussion except to offer, in striking contrast, the ideals of Christian morality. For brutal candor it offers reticence. For the philosophy of license it offers a gospel of restraint. For a frank yielding to unregulated desire it offers scientific instruction in sex and the evaluation of historic conventions. Those students who had the privilege of hearing the addresses of Sir George Adam Smith more than thirty years ago will never forget the delicacy with which he handled these intimate problems of personal life. It is no answer to his challenging idealism to say that it was "mid-Victorian." The ideal relationship between man and woman, as he conceived it, was a reflection of the spirit of Jesus:

"No matter how pure a boy's or a girl's heart may be; no matter how honorable the love that makes them leap; if the pride of it and the sweetness of it be all that they feel, disillusion and degeneracy are certainly ahead. The nemesis of picturesqueness without truth is sordidness; the nemesis of romance without religion is vulgarity. It is not the wonder, nor the passion of a love that will save it, but the

religion that is in it, the conscience, the awe."⁴ At the last, the problem of sex is a problem of standards, and a problem of direction. One may be what one chooses. One may be a Messalina or a Frances Willard, a Don Juan or a Phillips Brooks. The basic urge is the same. It is sex. It leads along one path to disillusion and satiety; along the other it achieves its end in a rich, radiant personality which seeks to make a better human life possible for all.

⁴ G. A. Smith, *The Forgiveness of Sins*, p. 179. Eaton and Mains.

VI

TENSION AND ACHIEVEMENT

DOES TENSION KILL?

IN the healing of souls, no problem is more absorbing than the tension created by the tempo of modern life. Business and professional men sometimes complain that the tension is killing them. They do their work under stress, especially in times of financial depression, and they think that religion ought to offer an effective mechanism of escape. It is significant that on Fifth Avenue in New York, one of the busiest thoroughfares in the world, there is a church which is called "The Church of the Heavenly Rest." In a city which does not seem to know what rest means; where everything spells rush, hurry, and sophistication; where life is feverish and often tumultuous, a church with a name like that stands as a symbol of the deeper longings of the human spirit.

There is a sense in which all churches have been churches of the heavenly rest. Release from tension, freedom from "the strain of toil, the fret of care," rest for the weary and peace after battle, have been offered, through all the Christian centuries, as rewards for loyal disci-

pleshship and the faithful performance of duty. "There remaineth, therefore, a rest for the people of God" is the keynote of the Christian hope. In the twelfth century Bernard of Cluny wrote a poem of three thousand lines which satirized the corruptions of the Church of Rome, but which opened with a picture of the rest and peace of heaven. The answer to the tension of earthly struggle was the vision of "Jerusalem the golden" with its ever-recurring refrain:

"Jesus, in mercy bring us
To that dear land of rest."

It may be objected that this is "medieval," but Frederick W. Faber, in the middle of the nineteenth century, echoes the hope of the twelfth:

"O Paradise, O Paradise,
Who doth not crave for rest?"

That must be accepted as the traditional attitude of religion toward the problem of tension. Religion never seems nearer to the longings of a human heart than when it offers itself as an escape.

There is, however, another point of view which is vastly more effective in a ministry of spiritual healing. It is based upon the theory that it is not tension that kills, but worry about tension. Tension is necessary to achievement.

It is in the pull between stress and resistance that character is developed. There is nothing new in this conception. The bridge-builder knows that he must reckon with tension. He must have a carrying frame which resists vertical action, and must provide for wind-bracing with a horizontal truss or its equivalent. He must think of sway-bracing and dare not neglect his anchorage against both the uplift and the outward pull. When the engineer builds a bridge, he must grapple with the problem of tension all the way from a simple appraisal of the dead load of the bridge itself to its maximum capacity; all the way from wind-pressure ranging from twenty-five to sixty-five pounds per square foot, to the more difficult analysis of impact and that longitudinal push which is inevitable when a train stops suddenly on the bridge.

No one would say, then, that a perfect bridge is free from tension. It is a bridge most perfectly adjusted to tension. The collapse of the Quebec bridge in 1907 interested even those who were laymen in the field of engineering. In the early days no one ever dreamed that a span could be longer than one hundred feet, and most spans seldom exceeded fifty feet. With new materials and an improvement in technique, the engineers threw a bridge across the Firth of Forth with spans seventeen hundred and ten

feet long. The Quebec bridge was to go to eighteen hundred feet, but when the first bridge fell the skeptics attacked the whole cantilever principle as unsound and unsafe. It was not the principle that was at fault. Someone had failed to calculate tension, and one day, right in the midst of construction, the main compression chords of the anchor on the south end buckled under six thousand pounds of compressive stress.

The analogy has many limitations, but it does illustrate a common human problem faced by the parish minister in the healing of souls. When a man goes down in a sudden moral or physical collapse, how is it explained? He did not calculate tension. He made no adequate provision for unexpected stress. He had not adjusted himself to divergent pulls upon the human spirit and did not know how much he could stand.

Paul was much wiser. He looked the factor of moral tension squarely in the face and put it into words which everybody could understand: "I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind." "The good that I would I do not; but the evil which I would not, that I do."¹ There is no evidence

¹ Romans 7 *passim*.

that Paul sought, in religion, an escape from tension. He did not believe that tension killed, but only maladjustment to tension. Looking back over his own moral struggles he gave us a flash of self-revelation: "I therefore so run, as not uncertainly; so fight I, as not beating the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."²

LIFE'S TUG OF WAR³

To go back to the analogy, there is no great thrill in throwing a log across a stream, simply because the problem of tension is not involved. There is a tremendous thrill in the building of a Quebec bridge. Religion assures men and women that it is the element of tension that makes life worth living. It is just another way of saying what Robert Browning laid down as a fundamental philosophy of conflict:

"No, when the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up beneath his feet—both tug—
He's left, himself, in the middle. The soul wakes
And grows."⁴

² 1 Corinthians 9. 26, 27.

³ For the general idea in this section indebtedness to Principal L. P. Jacks is gratefully acknowledged.

⁴ "Bishop Blougram's Apology."

In the field of family relations it is the tension between the sexes which makes domestic peace and happiness possible. By "tension" is not meant anything unkind or quarrelsome. By tension is meant a sense of strain, a consciousness of divergent pulls upon one's loyalty. Without this there is no domestic peace. There may be domestic stagnation. If one aspires to dominate, and the other resents domination, there is no peace. Domination is a decided pull one way, no matter what the attitude of the other. There is no equilibrium of emotions. If either is indifferent, there is no peace. If there is frigidity or a unilateral passion there is no tension, and the situation does not make for happiness.

Given, however, a definite tension, there is always interest, new revelations of depths of personality and deeper appreciation. The chief result of tension is to compel two persons to find something better than what Principal Jacks calls a "bilateral passion" upon which to rear the structure of life. The two find themselves overcoming the divergent pulls which might have wrecked the home, when they unite in loyalty to a child, or to an agreement that each shall follow his or her avocation, or to some interest in a cause which takes them both out into another world. It is tension which saves

the home from a narrow and disintegrating domesticity. Peace comes, not by escape from tension, but by adjustment.

In a similar way it is the tension between the generations which guarantees social progress. If the pull is all one way, there is domination, and, therefore, no lasting peace. Sometimes it is a boy who announces his own plan of life without reference to family traditions or standards. Sometimes it is a girl who breaks with family ideals to assert what she calls her own freedom, or her inherent right to full self-expression. That is not tension; that is disaster. On the other hand, parents are sometimes equally dominant. They lay down the law and refuse to listen to the child's point of view. In response to the inevitable "Why?" they answer, "Because we say so." They insist upon rigid discipline, and in nine cases out of ten they will lose their hold upon the child. He will look elsewhere for his inspirations, and will justify himself by saying that father and mother do not understand. That also is not tension; that is disaster.

If the pull is both ways, there is complete understanding. Discipline against freedom, convention against individualism, tradition against innovation, standards against standards—if there is the fullest and freest discussion of the divergent points of view, the chances are that

there will be no chasm between parents and children. The fact of tension, frankly recognized and talked through, demands, in the name of fairness, certain adjustments from both sides, and in this adjustment lies the secret of happiness and understanding.

This principle may be applied to the interrelations of races, classes, and nations. The absence of tension is not peace. It may be said, with justice, that there was no tension when Rome got through with certain rebellious provinces. "She made it a desolation and called it peace." The domination of one race by another, the paramount authority of one nation in a society of nations, the existence of what calls itself "the master class" are not evidences of tension. When there is acknowledged tension, there follows almost immediately a gesture toward adjustment which is the beginning of peace. That adjustment will be more nearly in the form of a social solution, even though it may involve concession and compromise, than any adjustment made upon the basis of the exclusive demands of one or the claims of another.

SUICIDE

Suicide is the pathology of tension. It forces itself upon our thinking especially in periods of

business depression. It used to be possible to find comfort in the thought that no one would take his life if he were in his right mind. That generalization cannot hold to-day. It is estimated that one third of the suicides may be attributed to insanity in any of its forms. Two thirds of those who commit suicide are fully accountable for their act. In many cases it is deliberate and planned.

It is necessary to say, however, that each case of suicide must be treated on its own merits. If there is evidence of unsound mind, the element of moral responsibility drops out of the picture. When suicide is attributed to a desire to escape from suffering, disgrace, financial loss, or anxiety, the problem must be approached in quite another way. The church cannot deal with those who are of unsound mind and who may, at any time, commit suicide. That is a problem for the trained psychiatrist. There is, however, a lamentable waste of human life which religion must somehow try to prevent.

Many of these suicides result from a misunderstanding of the relation between tension and achievement. There has been some failure in the educational process. There has been no adequate philosophy of life, or no positive religious faith which has included a candid appraisal of the disciplines of suffering, pri-

vations, and sorrow in the development of character. Very much must be done through the ministry of religion in the field of spiritual prophylaxis. There is needed a revival of courage—just plain, everyday, moral courage. If there is no valor in one's religious convictions, there is no religion at all.

It is necessary to bear hard, in preaching and in teaching, upon the difference between formal church affiliations and a definite, personal religious experience. When church membership is actually a symbol of a personal devotion to Jesus Christ, there is seldom, if ever, any problem of suicide, unless reason staggers on its throne. In most cases there has been a tragic absence of inner resources, no background of personal faith, no outlook of hope.

It is necessary also to remind men and women that there is help available if they will but ask for it. Every minister of religion can tell of instance after instance where the talking of things over and talking them through has saved lives. Not simply the talking, the clarification of the immediate and crucial problem; but that new friendships are established, the knowledge that there are those who really care, and that often a way is found out of the difficulty by someone who approaches it with detachment plus human sympathy. Unfortunately, minis-

ters are not blessed with unusual intuition, so that they may know where there is trouble or what it is. The door of the private life must be opened from within. It ought to be easy for one to say: "I am at the end of my rope. I need help." In almost every instance that will prevent the selfishness and tragedy of suicide.

Sometimes the appeal is not to faith and courage, but to ordinary business insight. Men say, "My death will make it easier for others." They are thinking of an insurance reserve, or of the possibility of business reorganization. That is the motive which lies back of most suicides where there is no brain lesion. It is a mistaken motive, but it is offered in extenuation, in notes left to explain one's act. How mistaken that attitude is ought to be apparent to anyone who thinks at all. A few moments of computation, putting down in one column the actual budget necessary to maintain the family, and in another the actual income per year from the insurance reserve, will convince a man of business judgment that he has no right to die by his own hand.

Beyond this there is the more intimate aspect of the problem. The utter and inexcusable selfishness of suicide is not always faced. If there is domestic infelicity, there is always an easier adjustment than by self-slaughter. If

there is financial distress, every normal family would rather face bankruptcy a thousand times than to lose one who had done his best, but had failed. If there is ill health, every wife or husband or child would give years of sacrificial ministry at a bedside rather than face the memory of moral cowardice.

THE GOSPEL OF THE SECOND WIND

Athletes know what this means. There is a moment, soon after the beginning of a race, when one's strength seems to be spent. The runner feels that he must stop, that there is no use going on. Then he gets what he calls his "second wind." He taps certain hidden reservoirs of power and goes on undaunted to the goal.

There is a tendency to identify the tension of modern life with this primary fatigue. Mr. Graham Wallas quotes with approval a remark of Kitson in *How to Use the Mind*: "We indulgently succumb to the first symptoms of fatigue before we have scratched the surface of our real potentialities." He reports also one of the staff of a large American college as saying that there was not one boy in the institution with any experience of even primary mental fatigue.⁵

⁵ Graham Wallas, *The Art of Thought*, p. 239. Harcourt, Brace and Company, New York, 1926. Reprinted by permission.

Those who think they are in revolt against tension would be the unhappiest men and women in the world without it. There are doctors who retired too early and beat their wings out against the prison bars of an unfortunate contract to remain permanently out of practice. There are business men who quit too soon, and have been unhappy ever since, because they felt themselves out of the battle. There are preachers and teachers who resigned under stress of tension and wished, afterward, that they were back at their posts.

The classic example is the case of Charles Lamb. When circumstances made it possible for him to escape the drudgery of the India office, he said: "I would not go back to my prison ten years longer for ten thousand pounds." He wrote to a friend, "I have scarce steadiness of head to compose a letter. I am free! Free as air! I will live another fifty years. Would I could sell you some of my leisure." Within two years his mood had changed. He confesses that they were the most tedious years he had ever spent. He wrote to the same friend, Bernard Barton, these melancholy words: "I assure you, no work is worse than overwork; the mind preys on itself, the most unwholesome of food. I have ceased to care for almost everything. Never did the

waters of heaven pour down upon a forlorn head. What I can do, and overdo, is to walk. I am a sanguinary murderer of time, but the oracle is silent."⁶

Normality is indicated by a certain exuberant, tireless activity. We talk entirely too much about being tired. There is no imminent danger that normal men and women will suffer from overwork. They may suffer from overstrain, from worry, from anxiety, but not because they are working too hard. It is usually the absence of rhythm between work and play that is responsible for what is called a nervous breakdown. Too many seek an anodyne in an impossible schedule of social activities with unnecessarily late hours, and then resort to the false energy of stimulants to see them through.

It is possible that we are doing too much to reduce tension in modern life. There is such a thing as the pathology of uplift. Our technique of social work does not always give individuals a chance to get the second wind. At the onset of primary fatigue we put the social props under them, and they fail to develop the capacity to stand alone. It is always well to ask, in any administration of charity to individuals and to families: "How long have they

⁶ Quoted by S. Smiles in *Character*.

been carried? What are they doing to help themselves?" Emergency relief must be given, without question and at once when there is evidence of need. But society cannot maintain itself on a basis where one group is compelled to carry another group which ought to be self-supporting under normal conditions. It is quite possible that we have too many free clinics, that too many things are done for men and women who ought to learn that tension is the first step toward achievement.

Is it not true that in every community the leaders in business and industry are usually men who take pride in recounting their early privations and struggles? They starved to lay the foundations of a substantial fortune. Their sons, born to the purple, who inherit the business often miss the strength which comes through persistence in the face of heavy odds. It was the "second wind" which saved the pioneers. Had someone put a prop under them at the moment of primary fatigue, they would be hunting for props even now.

In the healing of souls, much may be made of this gospel of the second wind. The maintenance of a wholesome tension is an evidence of psychic health. One may eliminate friction and useless vibration. One should cut out from the daily schedule much that is extraneous. A

helpful recreative avocation will help toward the restoration of poise. Tutor Grey in Mrs. Ward's novel said one day to Robert Elsmere, "For one half of your day be the king of your own world; for the other half of your day be the slave of something that takes you out of your world." That division of the day's task on such a fifty-fifty basis is, of course, impossible to-day, but there is a principle in that bit of advice which is basic even in the stress of modern life.

After every provision has been made for normal rest and for stimulating avocations, there remains—the day's work. And the day's work means tension. Religion ought to offer no feeble gospel of escape, or exhort workers to think hopefully of some heaven of idleness behind the veil. No sensible man or woman wants a heaven which does not mean activity, growth, capacity for increasing knowledge and eternal service.

"Such paradise were hell to me;
Devoid of all progression I should rot,
Or shout for revolution, wide and far.
Better some simple task, a spirit free
To act along the line of self-forgot
Or help God make a blossom or a star."⁷

⁷ Charles G. Blanden, "Paradise." From *Quotable Poems*. Willett, Clark & Colby. Used by permission of Thomas C. Clark.

Tension means achievement, if one has learned the lesson of adjustment. Charles W. Eliot at ninety years of age revealed the secret of his long, active life. "I began as a boy," he said, "to use my mind intently several hours a day." He faced hard, grueling, creative work and trusted to the buoyancy of the second wind. It is remembered that George Matheson, handicapped by blindness, preached for thirteen years at Innellan, and for eighteen more at Saint Bernard's in Edinburgh, and left twenty-five volumes as his literary legacy. It cannot be forgotten that James Russell Lowell was dismissed from Harvard in 1833, came back fighting and graduated in 1838 as the class poet. He failed at law, got his second wind, turned to literature, and from 1855 to 1877 was professor of modern languages at Harvard, and served the nation acceptably at the Court of St. James's. The university authorities reported that Hegel was "middling in industry and especially deficient in philosophy"! Somewhere the gospel of the second wind saved him. Then, there was 'Gene Neeley—one arm shot off, but he would not give up. He made the all-American football team, was the best center-field that Dartmouth ever had, became a champion swimmer, wrestler, billiard player and trap-shooter. Just one arm—and courage!

VII

THE EXORCIST OF FEAR

THE DISCIPLINE OF FEAR

ONE of the older doctors in a certain community said to the parish minister, "You have been calling on Mrs. Blank?"

"Yes," replied the minister, "what about it?"

"Well, she is dying of cancer, and is terribly afraid to die. I will do all I can to make her suffering less. It is your job to cure her fear of death. I expect results, and you haven't much time. I shall have to use a lot of morphine in the next few weeks."

That was putting the co-operative task up to the minister in very plain terms. It was a clear call to duty. It is an essential part of the minister's business, in the healing of souls, to help men and women overcome fear.

There is a helpful and wholesome discipline of fear. Certain fears need to be encouraged. What would become of what some psychologists call the "instinct" of self-preservation if it were not for the emotion of fear? We may call it "caution," but it is something which has to be cultivated. This is the primary objective of

all "Safety First" campaigns. The man who fears the railroad crossing enough to take every precaution before he passes over it, is not likely to suffer. The reason why "Stop! Look! Listen!" signs are erected at grade crossings is that definite, concrete preparation for a possible crisis ought to be faced deliberately and consciously. The toll of traffic accidents is rising because we are developing a generation of drivers who do not feel the pressure of social responsibility. To put irresponsible persons, whether young or old, back of the powerful mechanism of the modern automobile, is to invite tragedy. We have to begin with children and patiently educate them in rational fear, in order to keep alive the instinct of self-preservation.

Watch a careful pharmacist filling a prescription. His technique is most instructive. He holds the prescription in his hand, then looks at the bottle on the shelf. He pours out the required amount, looks carefully at the prescription again, then at the bottle as he puts it back on the shelf. What is that? Doctor Hadfield would call it "a normal and sublimated fear." He takes no chances of poisoning somebody by a careless mistake. Contrast this technique of the pharmacist with the carelessness with which many go to the

medicine closet in the dark and take out medicines without ever looking at the bottle. It is a custom, in many well-regulated homes, to insist that those who use any medicine, however harmless, shall exhibit the bottle, or cultivate the habit of reading the label out loud.

Certain contemporary moralists laugh to scorn the fear which restrains young men and women from sex indulgence. The use of the word "indulgence" is condemned and we are assured that the relative amount of attention which is given to the subject of venereal disease and to "the effort to scare and browbeat young people into continence" is bad pedagogy and an insult to youth. Perhaps! This motive for continence may not be as lofty as others. But it is a motive which still needs to be driven home upon the conscience of the age. Fear of poisoned alcohol, fear of venereal infection, fear of a life ruined by a moment's folly—these are types of fear which need to be encouraged. The net result of caution is biological efficiency. If a general principle is needed, may not one say that whatever fear makes one more efficient biologically, less careless, less reckless, less unconcerned with possible danger, is a fear which needs to be cultivated in the individual and the race? It is, as someone has said, "a rudimentary way of keeping people out of mischief,"

although everyone must confess that it is one of the inferior disciplines in the educational process.

OUR FIGHT WITH FEAR

On the other hand, we are beset with hundreds of fears which must be fought and conquered. Worry, which cannot possibly help a difficult situation; fear of failure which undermines sincere effort; fear of disease based, not upon caution and knowledge, but upon ignorance; anxieties about our children which only rob us of effective discipline and rob them of a sturdy independence; fear of poverty; fear of a helpless old age; fear of taking any risks whatever with every caution—the list is tremendously impressive.

The Greek word for fear is *phobia*, and Doctor Hadfield tells us that there are not enough Greek words to unite with that word *phobia* to enumerate all the fears which men and women have in this enlightened age.¹ There was a tendency in the field of psychiatry to isolate each particular *phobia* and give it a name. Thus we had "claustrophobia," fear of closed places; "agoraphobia," fear of open places; "anthropophobia," fear of crowds; "monophobia," fear of being alone; "nyctophobia,"

¹ Cf. *Psychology and Morals*, pp. 154ff.

fear of the dark; "mysophobia," fear of filth; and many more. Fortunately for the lexicographers, the effort to classify fears is now limited to the more common forms of *phobias*, obsessions, and anxiety psychoses. If it is true that seventy-five per cent of our ills are of psychic origin, the list of special fears would be too long and too baffling for the average practitioner. A wiser technique ignores too discriminating a definition and seeks to discover the causes of the psychic disturbance without too much attention to specific symptoms.

The cause and cure of these special fears are not within the scope of a ministry of spiritual healing, except as the minister co-operates helpfully with the psychiatrist in charge of the case. These *phobias* are psychopathic, definite symptoms of certain neurasthenic-neuropathic disorders and demand the service of the specialist.

Religion, however, is a powerful ally in the control of fear. No finer compliment has ever been paid to religion as a social force than by the Soviet authorities. They have endeavored to banish religion from Russia on the ground that it is a "competing loyalty." It is an acknowledgment of the deep significance of religion as a motivating force. It is precisely this quality in religion which makes it of such

therapeutic value. If, for example, one who suffers from any form of anxiety can be brought to have a childlike trust in the goodness of God, an effective competing motivation is brought to bear upon the disabling fear.

Many who are disturbed by fear are helped by a simple analogy. A swimmer trusts the buoyancy of the water to support him. He stretches himself out upon it in perfect confidence and is conscious of the power beneath him which is holding him up. In a similar way, religion co-operates with the psychiatrist in serious cases, and is self-sufficient when the specialist is not needed. One learns to thrust himself out upon the love of God, as a swimmer gives himself to the water. He is upheld by a sense of peace and assurance. "Underneath are the everlasting arms."

The faith of a little child is the best weapon in our fight with fear when there are no indications of serious mental illness, and even in the more baffling cases a background of faith and prayer is always an encouraging factor in a favorable prognosis.

There is a sense in which it is futile to "fight" anxiety or fear. The strategy of the direct attack usually fails because it calls attention to the focus of trouble. A better phrase is "the prophylaxis of fear." That means prevention,

an intelligent warding off of fear, an undermining of the contributory causes. It is quite obvious that most of the common *phobias* spring from some inner conflict. Sooner or later the sufferer must take a practical attitude toward his problem. He cannot go on turning it over and over in his mind, seeking out this adviser and that, going over the same old story time and time again. That way leads to insanity. The sooner a practical decision is made, the better for mental health. Doctor Meyerson is most sensible and helpful on this point. His long experience as a neurologist has led him to realize the therapeutic value of decisiveness. He says that, of course, if there can be a right decision, it is better, but the important thing is the decision whether right or wrong. A wrong decision, if it is positive, is much more helpful than a continued attitude of doubt and indecision.² This is just another phrasing of the old rule—that the solvent of doubt is action. It was this which William James had in mind when he advised: “Square your shoulders, speak in a major key, smile and turn a compliment.” That attitude is the best possible prophylaxis of fear.

The minister may render great service by encouraging the sufferer to live an objective life.

² See *Why Men Fail* (Fisbein and White, Ed.), Chap. X.

When one is tempted to self-pity, or is led to scrutinize his motives unduly, or is afraid of anything at all, it is wise just to step outside, so to speak, and look around. It is just as easy to step outside one's mind as to step outside one's door. One is on the way to health who has an absorbing hobby. Play bridge or golf or go to some place of amusement. If there are inner cultural resources, challenge them by a new interest in books, music, art. If there is a background of religious or social interest, absorption in community problems, in church activities, in charity, or in politics will hasten a permanent cure. It is good common sense to keep busy. One may object that he is likely to face a nervous breakdown. What of that? It is surely better to die at one's task than to face a disintegration of personality by indulging whims and fears. To quote Meyerson again, if one actually faces the alternative, it is better to die of blood pressure than to die of fear. Certainly, it is more respectable. If the laws of health are observed, one can work hard, keep busy, and suffer no harm. If there is stress, try a period of recuperation, but if a vacation becomes the happy hunting ground for old fears, it is better not to have any. In the fight with fear there is one fundamental rule: Live persistently outside yourself.

THE FEAR OF DISEASE

The most common fear which one meets in a ministry of spiritual healing is the fear of disease. Health education is a two-edged sword. It has undoubtedly prolonged life, but it has also encouraged the emergence of all sorts of fads which even quite sensible people take up and which enrich only the producer. Think of the dietary taboos, the mass of so-called health foods, the uninstructed use of yeast in response to the lure of advertisement. Think of the fear of underweight or overweight, with scales in the bathroom and a private chart to encourage abnormal self-consciousness. Think of the specter of blood pressure so widely advertised in newspapers and magazines, but concerning which the great specialists are ultra-conservative. Think of the lure of the violet ray and the expensive lamps which promise much and deliver little. Think of the "special glass" designed to admit the healing rays of the sun, when two minutes spent out of doors in the sunlight will do more for one than a whole day under this, or any other glass. Think of the volumes of misinformation concerning "glands," concerning coffee, either with or without caffeine, and add to all this the paralyzing effect of patent medicine advertisement and one gets

some comprehension of the educational work which may be done by the healers of bodies and the healers of souls.

Fear of disease either invites the disease itself, or what is worse, it develops a diseased imagination. It is the most natural thing in the world, as one comes to middle life, for the body to have vague pains, twinges, and occasional distress. Dwell on these, and one can suffer all the torment of appendicitis, cancer, stomach ulcer, and neuritis. It is a significant tribute to the power of the imagination that one may have a definite organic disease, and yet after its cure by medical or surgical treatment, the same symptoms will reappear under emotional stress. The classic case is reported by Ramus: A prominent business man had been operated on by a surgeon who found stomach ulcers, a chronic appendicitis, and a diseased gall bladder. Appendix and gall bladder were removed, and the ulcers were short-circuited. The man fully recovered and had a long interval of good health. With the recurrence of financial anxiety, he suffered from every symptom which had sent him to the surgeon in the first place!³

Ministers and physicians can prevent much suffering and anxiety by co-operating to per-

³ See *Outwitting Middle Age*, Carl Ramus, M.D. The Century Co., New York.

suade men and women to make two solemn covenants: First, that they will submit themselves to a competent physical examination once a year, and, second, that they will never give a moment's thought to the body until symptoms appear which compel inquiry, and that then they will seek the best medical counsel available. This kind of pastoral oversight is incidental, but it pays large dividends in the restoration of sanity and poise. It is much more practical and helpful than a plunge into psychiatry.

Some mental healers advise their followers to "think health." They offer a lot of affirmations to be repeated each morning and night. That is utter nonsense from the standpoint of a wise pedagogy. It is far better to think of something that has nothing to do with either health or disease, something that is disassociated from one's business or one's personal problems. Anything which takes one out of his own little world and helps him to forget himself is an important gate to psychic and physical health.

In the long last, it pays to trust nature. Medical science makes very much of this principle—the "*vis medicatrix naturae*." This healing power to nature does its level best to make and keep us well. One wonders if that is

not the deeper note in the words of Jesus: "Take no thought for what ye shall eat, or for what ye shall drink, or for what ye shall put on." It is good religion and good therapeutics to be sensible. Do not measure calories unless a doctor orders it—and tells how it is to be done. Work hard, play hard, sleep as much as nature determines—and trust!

COURAGE VS. FEARLESSNESS

Popular sentiment puts a high premium on fearlessness. To say that a man or a woman is fearless is to pay a very high compliment. That, however, is not the goal of the exorcist of fear. Fearlessness issues in a flaccid emotionalism and an easy-going optimism that comes to believe that this is the best of all possible worlds, and that because there is a good God somewhere in the universe there is nothing which one need fear. That sounds like healthy-mindedness, but it is morbid, unhealthy, and socially dangerous.

Fearlessness is insensibility to danger. Naturally, this engenders a certain confidence. It is easy to come to a place where self-deception enters and one may fancy himself free from those debilitating surrenders to the lower self which characterize so many others. The next step leads to sheer recklessness. All sorts of

risks are taken, all sorts of danger signals are ignored, and it is quite possible to feel the perfect security of what one calls "faith" but which is, in most cases, nothing but delusion. William James said of Walt Whitman that "his optimism is too voluntary and defiant, his gospel has a touch of bravado and an affected twist."⁴ Fearlessness sounds like a fine, stimulating ideal but its emotional content will not bear examination.

The better word is—Courage. Just as fearlessness is insensibility to danger, the root of courage is awareness of peril. Courage always begins by a candid definition of the things which are worthy of fear and then of the things which are unworthy of fear. We have not outgrown Aristotle, who put courage as the golden mean between rashness and cowardice, and who, even in his day, distinguished between legitimate and illegitimate fears. Aristotle had five marks of a false courage: (a) That which is induced by respect for authority. (b) That which comes from knowledge that the danger apprehended is not real. (c) That which arises solely from emotion, anger, or vengeance. (d) That which springs from a merely hopeful

⁴ William James, *The Varieties of Religious Experience*, p. 87. Longmans, Green and Company, New York, 1928. By permission.

temperament. (e) The courage of ignorance which cannot recognize danger.⁵

Aristotle was born in 384 B. C., but the most modern writer in the field of social ethics will adopt this analysis as binding upon contemporary thought. Knowledge of the risks involved, awareness of danger, careful and exacting preparation of body and mind to meet the situation—these are the basic elements of courage. One notices each summer distressing reports of accidents among mountain climbers in Switzerland. In most instances these accidents are due to recklessness. One experienced Alpine guide confessed that he never went out without a careful study of weather conditions, or without insisting upon the physical preparedness of his party. No one could accompany him who was not experienced and under training. He said, "I never go into the mountains without my full equipment, my aneroid barometer, restoratives, tested axes and ropes, and everything that would be useful in an emergency." That is courage.

Risks have to be taken every day, but there is a world of difference between the ignorant and reckless risk-taker, and the one who calmly studies the odds against him, and prepares in

⁵ Art. "Courage," Hastings' *Encyclopedia of Religion and Ethics*, Vol. IV.

every possible way. "The real hero," says Hamilton Wright Mabie, "is not the man insensible to peril, but he who overcomes a quick sensitiveness to its presence."

The real problem, in the healing of souls, is not the conquest of fear, but its control. It is written, "There is no fear in love; but perfect love casteth out fear." Why is there no fear in love? Because there are in true love both insight and awareness. If love is reckless, it is not love but lust. If love does not take stock, look ahead, make adjustments, prepare for emergencies, plan wisely, it is not love, but merely a passing emotional spasm. At the heart of love is courage—open-eyed, open-hearted courage.

The finest proof of courage is endurance. There comes a time in every normal life when the blow falls. Disease strikes in and the body goes down. What shall one say? It is not enough to talk piously about "submission to the will of God." What we want to impart, in our ministry of healing, is courage, defiance, endurance. The minister passes on the spirit of an old saying down in the Blue Grass: "Dese turrybreds runs wid dey haids up till dey draps." That is the mark of the thoroughbred Christian as well. He never whines, he never mopes, he never coddles himself or wants to

be coddled, he never gives up. Whatever he may believe or may not believe, there is one Scripture that he knows by experience: "As thy days, so shall thy strength be."

There is no more effective ministry for such a crucial moment than to pass on the story of one of the greatest preachers America ever gave to the world. Who that knew Frank Wakeley Gunsaulus ever heard him bemoan his fate? A weaker man would have gone down under the stress of suffering. Gunsaulus never turned his back, but marched breast forward. A smaller man would have quit teaching and preaching, would have canceled appointments and resigned himself to a helpless invalidism. That was not his way. Gunsaulus, suffering every moment, piled burden on burden until his back bent. Some men would have talked about "the mysterious dispensation of Providence." Gunsaulus took his terrible suffering and made it the shining sword of an indomitable will. He said one day, "I will soon be due over Yonder, and I do not want to allow any opportunities to pass by." Doctor Shannon tells us that he was on what was to be his death-bed, when the telephone rang. The nurse was out of the room, but Gunsaulus dragged himself to the 'phone. It was the Near East Relief speaking. "Yes," he replied, "use my name in any way

you care to. We must save Armenia because Armenia is the gateway. No, don't thank me. I have just done my duty." The next day found him weaker and quite near the end, but he was working steadily on the Merrick Lectures for Ohio Wesleyan University, his Alma Mater. When death came, what could such a man do—but smile?

VIII

THE CHURCH LOOKS AT YOUTH

THE CONSERVATISM OF THE YOUNG

"THE most sterile periods in the world's history have been those in which youth trod in the footsteps of its elders." That sounds ultramodern. It might have been spoken yesterday by some radical leader in a youth conference. One is obliged to confess, however, that it was written in 1856, and by James Anthony Froude in his *History of England*.¹

If the healing of souls has any meaning at all, it has a definite application to the parent-child relation. Ministers are sought out by anxious parents who complain that they can do nothing with their children. Young people come insisting that they are misunderstood, that their parents do not realize that they are living in a new world, and that the ideals and standards of a past generation cannot be binding to-day. Obviously, there is grave need for a ministry of understanding and mediation. The church must look at youth, see the world as youth sees

¹Quoted by David Seabury, *Growing Into Life*, p. 379. Used by permission of Horace Liveright, Inc., publishers, New York.

it; then do what can be done to reconcile the apparent conflict between the generations.

The first approach to an understanding of the situation presents two divergent points of view. In an English novel, in which a lot of moral dynamite explodes without doing any particular harm, the hero, Clifford Otley, says: "The great tragedy between parents and children in all ages is that parents never catch up. My father was not allowed to read history books on Sunday; he let me read what I pleased, but I was never allowed to play lawn tennis on Sunday. If I had children, I should do something quite as silly."² That is one way of looking at it. Dr. George A. Coe does not agree. He does not think it is a problem of the parents never quite catching up. He sees adolescence shedding its own precedents to adopt the precedents of the older group. No one ought to speak of the "problem" of modern youth, but if there is such a thing, it is the problem of encouraging young people to do their own thinking and not to accept stereotypes.

In a series of public meetings where prominent leaders among Catholics, Protestants, and Jews were asked to confess the reasons for their faith, each speaker gave the impression that among

² Stephen McKenna, *The Shadow of Guy Denver*. Dodd, Mead & Co., New York, 1929. Reprinted by permission.

the primary influences which made him what he was, he had to reckon with the compelling power of early training. Let us assume that this is true. If one is a Methodist because his father was, or if he is a Catholic because he was brought up that way, should there not have been a definite period in the educational process when each would have subjected his religious affiliations to the most critical scrutiny? It would have been more convincing had each of these men deliberately chosen for himself, and quite apart from parental influences, just what he intended to believe.

To go back to Mr. Froude, one reason why it is so difficult to make any progress in the repudiation of sectarian loyalties, in the reorganization of political parties, or in any radical restatement of religious faith, is that youth, in the mass, persists in treading in the footsteps of its elders. If there is a revolt of youth at all, it is a revolt from certain superficial and ultraconventional standards of conduct, rather than a deep revolt of spirit. Only the thoughtful minority show evidences of real rebellion. In general, youth is not radical; it is conservative. Witness the dramatic zeal with which the upper classman compels a Freshman, with independent yearnings, to conform to the traditions of the campus!

ANXIETY VS. DOMINATION

There is much to be said for the objection urged by young people that their parents do not really understand. Parents try, as far as they can, to determine the destiny of their children. Most of us were brought up under the regime of a mistranslation: "Train up a child in the way he should go, and when he is old, he will not depart from it."³ It is the educational philosophy of the bent twig. The Wise Man of Israel, it seems, would have been nearer to the point of view of modern pedagogy if he had said, as we are now told, "Train up a child in his own way, and when he is old, he will not depart from it." The focus of interest in the older system of education was the stereotype of the parent. The focus of interest in modern education is the free choice of the child.

Misunderstandings between the generations arise because we are slow to emancipate ourselves from the older idea. When parents accept their responsibilities with seriousness, they want to do their full duty. From one point of view, it is not likely that a time will ever come when a worth-while father and mother will not worry about the children. Just as there are bad fears and good fears, so there are good worries and

³ Proverbs 22. 6. Hebrew, "according to his way."

bad worries. This distinction must be understood by parents and children. As long as human hearts are entirely and wholesomely human, we shall never feel quite at ease about our children. We know how easily things happen. Modern life tends to make us oversensitive to dangers, both moral and physical. The physical perils trouble us, perhaps, more than the moral pitfalls. The speeding automobile crowded with merry, unthinking young people, just a moment off guard—and tragedy! The late hours sanctioned by what likes to call itself “society,” with the loss of needed rest and the consequent breakdown of health, explain much parental anxiety. It was the same way with our own parents. Most of us had fathers or mothers who waited sleeplessly for our coming. That tireless vigil influenced us more than we realized at the time. It is reasonable to assume that the present generation is not absolutely indifferent. There is a sense in which no one can love and not worry. No one would want a love that was not anxious.

Youth, however, is justifiably in revolt against an anxiety which implies domination. That is what Doctor Hart means when he talks about the difficulty of getting children past their parents. It is when we keep our hands on their lives and try to mold them to *our* hearts’

desire. In such a home there is only one rule: obedience to what the elders think is best for the child. That is, apparently, the only reasonable rule for little children who are in the stage of habit formation, though modern pre-school methods are making interesting and somewhat revolutionary experiments in a regime of freedom.

The two opposing principles are the principle of coercion, and the principle of insight. The one represents the old method of authority; the other symbolizes the new freedom. As an illustration of the old pedagogy, it is recorded of a certain Headmaster at Eton that on one occasion he discoursed to the boys about personal purity, and closed his exhortation with this sentence: "Boys, be pure in heart, or I will flog you until you are."⁴

If a lad asks his father why he has laid down such and such a rule, and the father gets red in the face and answers, "Because, I am your father, and I know best," the boy faces a serious handicap. If he accepts the ultimatum and surrenders, the father may have occasion to worry over the boy's lack of personal initiative. If he accepts the ultimatum and has his own way on the sly, the father will worry over the boy's moral evasions. If he rebels against

⁴ Quoted by David Seabury, *Growing Into Life*, p. 52.

authority and goes his own way, the father will worry over an exhibition of youthful self-will.

There seems to be a general agreement that if parents choose this principle of coercion, they must be willing to accept the inevitable outcome. Either they will lose their grip upon the child, or will keep him at the cost of a loss in essential character. Most of us would rather lose a boy through open and avowed rebellion than to have him a weak stereotype of his elders, or an evasive sneak. Revolt is, at least, an evidence of independent personality and strength of character. There is hope for the children who, in this sense, get past their parents. It may not be pleasant for the parents, but it is the making of positive, affirmative personalities. Provided, always, that the more serious moral issues are not at stake. Then revolt would mean abject surrender to life on low levels, and there would be inevitable heart-break on both sides.

What happens if one takes the other course? Suppose one says to his boy: "Here are certain principles of life which experience has shown me are both helpful and constructive; here are moral perils which one ought to face frankly, understand them, and turn away; here are ideals which the race has slowly developed in its rise from barbarism and which ought to be reviewed

critically before they are accepted or rejected. Consider these ideals. If they are worthy, let them be carried on. If they are impracticable, let them be laid aside. Your generation will have to work that out." The chances are that when one takes this attitude and operates on the principle of insight, there will be little cause for worry in later years.

In any ministry to parents and children, it is the privilege of the minister to point out quite tactfully the full implications of this principle of insight. The family unity may be preserved by the *esprit de corps* of the group. It is not at all necessary for youth to tread in the footsteps of its elders.

THE SOCIAL INHERITANCE

There is another significant approach to the parent-child relationship. The biology of a generation ago was largely concerned with the problem of heredity. "The fathers have eaten sour grapes, and the children's teeth are set on edge."⁵ There was a conviction that one generation could pass on to another predispositions toward evil or toward good. Men were urged to be careful in their conduct because of its influence upon the unborn. Prospective mothers were encouraged to surround

⁵ Ezekiel 18. 2.

themselves with the best in art, music, and literature, so that there might be nothing but the highest and noblest prenatal influences. We hoped, through the moral and intellectual control of heredity, to start a child along the way in which he should go.

Science has compelled us to abandon that extreme position. We are assured that acquired characteristics are not transmissible. We do not pass on to our children, in any biological way, what we may have acquired in culture, taste, refinement, or special gifts. We pass on only what is in the germ-plasm, what is inherent and native to the stock. That is, at once, a source of comfort and of despair. It is comforting to think that we cannot transmit bad conduct; it is a matter of regret that righteousness and culture, laboriously acquired, cannot be made the spiritual assets of the coming generations.

The emphasis, now, is upon the importance of the social inheritance. Sir E. Ray Lankester puts the new law in this way: "The heredity with which civilization is supremely concerned, is not that which is inborn in the individual. *It is the social inheritance which constitutes the dominant factor in human progress.*" As a parent, then, one cannot say, "It makes no difference what I do." On the contrary, it

makes every possible difference. One may not pass on to his child an ungovernable temper, or a sour disposition, or carelessness in speech, or low standards of taste. But one may project these things into the child's social inheritance. As the child grows up, in his own way, he reaches out to adapt himself to the environment which he finds.

The dynamic influence of example is paramount. If there is little reverence for personality in the father, there is little hope to develop a reverence for personality in the son or daughter. If there is little interest in religion in the home, it will be apparent to the child. If one is moody, sour, disgruntled, the nascent enthusiasm of youth reacting to its social inheritance will be checked. This quick, almost spontaneous response to environmental influences is often mistaken for heredity. "He is so like his father," we say. That may be true, but the likeness is due to an educative process, and not to prenatal influences.

Critical youth is in revolt against its social inheritance. The conflict between the generations, of which so much is said, is not an evidence of any failure in appreciation. Young people know that they are educated in schools and colleges which a former generation built and endowed; that there are material comforts

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which they enjoy which were contributed by the initiative and invention of the past; that the very liberties which inspire their own independent spirit were bought by the sacrifices of heroic spirits. There is among most young people a genuine appreciation of all that fathers and mothers are trying to do for them. If at times they are inclined to wish that parents would learn the fine art of letting young people alone, it is because they see, more clearly than their elders, that civilization itself is in very great peril, unless there are drastic changes in the social order. They assume that this is their paramount responsibility.

A PLEA FOR FASTIDIOUSNESS

There is a distinct innovation in the appeal of the church to critical youth. The outstanding fact about the moral life of the present is that most thoughtful people, young and old, are in revolt against any compulsion from without. It is not impressive, for example, to quote the Ten Commandments and fancy that the last word has been said. A code given over thirty-one hundred years ago at Mount Sinai to a rather primitive people, and cluttered up with so much that belongs to ancient Jewish life, makes little rational appeal to the modern mind. If one refuses to steal, or to kill, or to

commit adultery, or to bear false witness against his neighbor, or to covet, it must be for reasons inherent in modern life and which find their sanctions in contemporary experience.

To illustrate this change in emphasis, Denison tells the story of a girl who was tempted to run off with a man. She seemed to have no conscientious feeling about it. When asked why she refused, she replied that she did not know. "It was not conscience," she said; "I suppose it was fastidiousness."⁶ It is pointed out, as a matter of observation, that the man who refrains from wrong because of fastidiousness is admired, whereas the man who is conscientious has little standing. If that is true—for the matter is open to debate—it must be because fastidiousness roots back in one's instinctive reactions to the social inheritance, and has little or no relation to any sort of external authority.

By "authority" is not meant "standard." An authority derives from some source beyond oneself. It is imposed upon the individual. A standard develops from within; it is the response of the heart to an ideal, not the acceptance of an external code. There is an interesting parallel in ancient Japanese life and customs.

⁶ J. H. Denison, *Emotion as the Basis of Civilization*, pp. 459-562. Charles Scribner's Sons, New York, 1928. Used by permission.

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"Bushido," the warrior's way, or "the way of the Knights," was a self-obliterating loyalty to honor, a fine contempt for poverty or death, an absolute and undying allegiance to lord and to native land. It was an unwritten law, an unformulated ideal. It developed the Samurai, the men of the two broadswords, who passed on the conviction that one must do the right not because he has to, but because he wants to.

This is a much more effective appeal to young people than to invoke obedience to law. A high, delicate sense of honor tends to lift one above the law. This distinction Paul seemed to have had in mind when he said that the law was a schoolmaster to bring us to Christ. Social contagion is a tremendous moral force. If a thing isn't done by people of most discriminating taste, there is released a powerful, if elusive, force for better living. It is so much more effective than the appeal to code. There are so many ways to repudiate a code. "Nobody will find out," "Everybody's doing it," "What's the harm in it, anyway?" "You're not afraid, are you?" "You can't have a good time unless you do it," "Show them that you are a good sport, and get away with it." How familiar that is, and how many otherwise fine lives have gone down under the impact of these fallacies!

But, suppose someone says: "That thing offends my sense of good taste. It isn't honorable, it isn't clean, it isn't the thing to do"—one has the field to himself. There is no debate about taste. There is no answer to one who says, "Thank you, I do not care to do that." This attitude may be assumed without the slightest trace of priggishness. Fastidiousness has justified itself in the honor system in many colleges, where men and women have failed rather than cheat, because they had to write at the bottom of the paper: "I affirm, on my honor, that I have neither given nor received help in this examination." Moral fastidiousness has justified itself in athletics; and in the honesty of public men who have offered apologies for mistakes, and who have reversed their positions when they found themselves in the wrong. The difficulty in America is that it has been thought easier to pass a law and whistle for a policeman!

Here is the supreme pastoral opportunity of the church in its dealings with youth: to hold before boys and girls a sense of the moral fitness of things and to encourage them to develop fine, discriminating good taste. Why not make the experiment on the basis of the principle of insight, forgetting the principle of coercion? Why not hold before them ideals of gentleness, self-control, consideration, and

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thoughtfulness; that quality of mercy which is not strained, uncompromising loyalty to the right because it is right and not because loyalty is expedient; ideals which accept defeat rather than dishonor, good sportsmanship which plays the game, winning or losing; the good taste which prefers high things to low, truth rather than falsehood, reality before sham?

THE STUDENT MIND

The church has a special interest in the student group. Especially is it concerned with the critical minority out of which the intellectual leadership of to-morrow is most likely to come. If these critical students are in revolt, it is usually against the inconsistencies which are offered in the name of parental example, and against the group consciousness of a generation which has not conspicuously practiced what it has preached. Youth is naturally puzzled when asked, for example, to accept a religion based upon a doctrine of God's universal Fatherhood, and professing a belief in the brotherhood of man, but finds, in its social inheritance, race prejudice, religious bigotry, class conflict, international misunderstandings, and war.

Bewildered middle-aged educators are sometimes troubled by this spirit of revolt. They

try to repress what seems to them to be nothing but vociferous and blatant adolescence. This is especially true in those institutions of the higher learning where forward-looking students have protested against compulsory military training, and where they have organized to promote an interest in the World Court, the League of Nations, international disarmament, and friendly interracial adjustments. The super-patriots like to use the term "communist" to describe any enthusiasm for the social application of the teachings of Jesus. It is interesting how the terminology of criticism changes with the years. The pioneers of social Christianity — Washington Gladden, Josiah Strong, Graham Taylor, Walter Rauschenbusch, and others—were stigmatized as "socialists," a term which is now in fairly good repute, especially if it is synonymous with "socialized capitalist." The super-patriots overreach themselves, however, when the more ignorant among them assert publicly that the socially minded students who prefer peace to war are "in the pay of Moscow." Aside from the stupidity of the charge, one reflects that if Moscow had actually paid in cold cash for every progressive idea uttered on every college campus in America, Great Britain, and Germany in these last few years, something more

than a Five Year Plan would have been required to recoup Russian finances!

If students are fascinated by the experiment in Russia—as many are—it is not because they are “communistic,” or because they accept the Soviet idea of the dictatorship of the proletariat, but because they are thrilled that somewhere in this complacent world, grown men and women are trying to do something which had never been done before. Whether the Russian experiment succeeds or fails is quite beside the point. What matters is, that it is being made, and that middle age may somewhere be interested enough in a social experiment to pay the price.

If there is such a thing as “the student mind,” it is determined that Froude’s indictment shall not be drawn against their own generation. There have been quite enough sterile periods in which youth has been content to tread in the footsteps of its elders. It is not surprising, therefore, that thoughtful young people should set themselves against traditional ideas of religion and the church. Youth is not interested in Fundamentalism because it is intellectually static; it is not won to Modernism because there has been so little impact upon social conditions. Youth is, unquestionably, in revolt against the denominational system. Young

people ask whether there is anything in Western Christianity that is worth exporting to the Orient. They ask why the West may not learn valuable lessons from the East. They raise the question as to the possibility of a new syncretism, a higher synthesis of faith, in which the best from all religions shall be brought together to form the basis of a more universal creed.

When the church looks at youth, it would better recall a striking sentence in the commission of John the Baptist: "to turn the hearts of the fathers to the children."⁷ If the church is wise, it will take these leaders of the minority group quite seriously. The student mind is in ferment. It is restless, dynamic, impatient under traditional restraints, and in revolt against the slow rate of progress. But it is willing to re-evaluate religion and the church in modern terms. It is significant that in almost every college community students flock to churches where there is virile reality in preaching, and where there seems to be a sincere desire to seek the truth and to follow it wherever it may lead.

If the hearts of the fathers can be turned toward the children, the church will be a much more vital institution than it has been in

⁷ Luke 1. 17.

periods of spiritual complacency. It is not an idle platitude, but the sober truth, that the conflicting generations will find common ground in a serious attempt to redefine Christianity as a Way of Life, and to discover in the central attitudes of Jesus the basic hopes of a new social order.

IX

THE MINISTRY TO THE AGED

CABLES OF GOSSAMER

THERE is a beautiful ritual of unmooring as the ocean liners move out from the dock at Montreal. The bugler sounds "Visitors ashore," and the passengers line the rails. The stewards hand out rolls of multicolored ribbons. You hold one end tightly and throw the roll to a friend on the dock. He gets a firm grasp on the streamer and tosses it back to you. Literally hundreds of these paper cables are passed from the ship to the shore. Long after the last handclasp, long after the last kiss, these cables bind friends together. It is a thrilling and beautiful sight, these hundreds of interwoven ribbons holding the great liner to the dock. Then, as the ship begins to move slowly into the Saint Lawrence, one watches these paper cables strain across the widening distance until they snap, and fall, a tangled mass, into the stream.

Cables of gossamer! Consider the futility of holding on to things in life that we cannot hold on to after all. In any helpful ministry to the

aged, this is the first thing to be borne in mind. One must understand quite sympathetically why men and women cling to youth. It is not easy to feel exultant and exuberant with strength slipping away. Who is ever touched by the solicitude of children who urge us to take greater care of ourselves because we are growing old? If one may interpret current advertisements as in any way reflecting the mood of the age, it is easy to conclude that a gray head is no longer a crown of glory. Strange!—that sinking of the heart when one finds the first gray hair! Stranger still is the attempt of so many otherwise sensible men and women to try to fool themselves even though they do not fool anybody else. Think how relieved we are when we assure someone that another's hair is prematurely gray!

Youth is inspiring, but simulated youth fills one with disgust. Indian summer is not spring. It is terribly evanescent. Its flare and color may be entrancing, but winter is close upon its heels. Cables of gossamer! It is futile to try to hold on to things that one can't hold on to. Is there a sadder moment than this in the lives of men and women who will not come to terms with life? A recent novelist said of one of his characters who was growing old: "There seemed nothing left for him to do, none of the

things that a man does with furiousness and passion and the breathing of God.”¹

Perhaps that explains why those who are growing old are undeniably prone to give advice. Dean Inge suggests somewhere a cynical psychology of this tendency when he says that “the old like to give good advice because it consoles them for being no longer able to set a bad example!” A more sympathetic interpreter realizes that there is a deep human instinct which justifies our unwillingness to stand by without protest as life sweeps the past away from us. We not only want to hold on as long as possible, but we rather resent it when the cable breaks.

That is why so little is said concerning the relation of the pastor to the aged in the parish. There is an elaborate technique governing the visitation of strangers, the sick, the poor, and the unevangelized. Volumes have been written to guide the minister in dealing with young people and children. In the healing of souls, however, it is of supreme importance that the minister should understand the point of view of those who are growing old. It is not technique that is needed, but interpretation. The reason for the significant silence in this field is that the

¹ Warwick Deeping, *Exile*. Alfred A. Knoff, New York. Reprinted by permission.

aged are usually quite sensitive. They do not like to be the objects of any special ministrations. A loyal layman once thanked his minister for a helpful sermon and then added, "But, there isn't much in your sermons for folks over sixty." Not because the minister did not care, but because folks over sixty are never interested in being segregated. It is the logic of the gossamer cables. We hold on to youth as long as we dare and then—we still hold on. Too many believe that old age is the shadow upon life.

THE ART OF GROWING OLD

Why should not religion instruct men and women in the art of growing old? Just when does old age begin? Sir William Osler seemed to have no doubts on the subject. He told us that a man is sane morally at thirty, rich mentally at forty, wise spiritually at fifty—or never. He felt that the best work a man does in life is between twenty-five and forty and he was committed to the theory that men over sixty are useless to the community. After this famous address at Johns Hopkins University in 1905, Doctor Osler was assailed by a tornado of facts from all quarters of the world, and he lived long enough himself to disprove his own theory.

When does old age begin? Let him answer

the question who can. Certainly, the calendar has nothing to do with the matter. If one replies that at sixty-five one begins to be old, it is easy to point to men of forty whose brains are set to habitual reactions and who are old men in every essential respect, just as it is easy to point to men and women of seventy and eighty who are essentially young. Years seem to have very little to do with the matter of growing old.

There is a record of an interesting conversation between John Bigelow, patriarch of diplomats and authors, and Dr. S. Weir Mitchell, physician and man of letters. The two chanced to meet at West Point when Dr. Bigelow was ninety-two years old and Doctor Mitchell was eighty. The conversation turned to the secret of long life.

"I attribute my many years," said Doctor Bigelow, "to the fact that I have been most abstemious. I have eaten sparingly, and have not used tobacco, and have taken very little exercise."

"It is just the reverse with me," explained Doctor Mitchell. "I have eaten just as much as I wished, if I could get it; I have always used tobacco, immoderately at times; and I have always taken a great deal of exercise."

With that, we are told, Ninety-two Years

shook his head sadly at Eighty and said, "Well, you will never live to be an old man!"

The psychologists have introduced an interesting theory into this discussion. They say that there are certain ages when nervous breakdowns often take place. One is supposed to pass at these ages from one emotional stage to another. Barring physical lesions, nervous breakdowns usually occur when one does not experience a definite psychical rebirth and go on normally to the next emotional stage. Passing over the earlier stages, we learn from Doctor Hadfield that between forty and forty-five in women, and between fifty and fifty-five in men, there is a definite period of emotional subsidence. If one fights against this tendency, there is set up an inner conflict which is fatal to mental health. If one accepts it and adjusts himself perfectly to these physical and mental changes, there is no danger of a nervous collapse. This leads him to lay down a fundamental principle: "The secret of perpetual youth is to grow old."² Calm acceptance of a situation which is beyond one's control, the recognition that one cannot do what he used to be able to do, the willingness to let younger men push on ahead in the more

² For full discussion, see *Psychology and Morals* (Hadfield), Chap. XIX. Robert M. McBride & Co., publishers, New York, 1925.

aggressive tasks, and the desire to do well what remains within the sphere of one's ability—these are the elements which enter into the fine art of growing old gracefully.

Brierley, on the other hand, is certain that the only sure prescription for perpetual youth is the life of faith. He points to Tolstoy as a convincing illustration. Nearing middle life, Tolstoy was a pessimist, believing nothing, hoping for nothing. He showed every sign of withered age. Later, when old in years, he seemed alert, vigorous, young. "The miracle that made him young was the new hope that the gospel brought."

It is not a question of age at all. There are preachers who are dead from the neck up at thirty-five, and there are men preaching at sixty who are vigorously alert to catch new points of view and who are tremendously virile in their thinking. Would one call S. Parkes Cadman old at sixty-seven? Or William Pierson Merrill at sixty-three? Or William Oxley Thompson at seventy-five? If there is a combination of age and ennui, it is tragic, both for the preacher and the listeners. A college girl offered this criticism of a prominent clergyman, a man in his late sixties, who spoiled a beautiful Sunday morning for her. "He preaches," she said, "as if he couldn't be bothered." That

seems to be the real criterion. There is a complacency of achievement which is as perilous as the psychology of failure. Given faith, given a belief in the expanding kingdom of God, given confidence in humanity—and the years matter little.

WHEN THE THRILL GOES—WHAT?

Charles Dickens says that “in this brief life of ours it is sad to do almost anything for the last time.” That was impressed upon those who followed the great test match in cricket during the summer of 1930. England fought desperately to keep the ashes at home, and Australia was determined to carry them away. It was a hard, clean battle, fought with the finest sportsmanship on both sides. England went down in defeat, and there were sore hearts, because it was the last match for one of her greatest batsmen—John Berry Hobbs. It was not given to Hobbs to retire in a blaze of glory. He made only a few runs when he was bowled out. He was showered with a nation’s gratitude for his good sportsmanship. The newspapers carried the poignant sadness of his memorable interview all over the world: “Never again,” he said, “do I hope to have a chance of experiencing the thrill, ‘the fine careless rapture’ that one gets especially in the early days. After all,

every good thing must come to a conclusion. And it ought to come when failures begin to affect you more than successes. In the midst of one's memories of great games and great players, there's a whisper, 'It must end. It must end.' "

That sentiment is beautiful and touching, but is it true? Has Mr. Hobbs offered an adequate philosophy of life? Is that the message we are to carry to the aged for the healing of their souls? Is it true that one ought to quit when one's failures affect one more than successes? Is it true that when the thrill goes—all goes?

However valid that philosophy of life may be in athletics, it has no place in Christian experience. One reason why we have so many men and women of advanced years who are not old is that they have committed themselves to a different theory of life. It may be phrased in a simple, homely way: *When you feel like quitting—don't.* When the thrill goes, what is one to do? Answer: Go on without it. Thrills do not matter, and one can get along very well without the "first, fine careless rapture." One can feel the inspiration of the gospel of the second wind.

That is where religion comes in to help in any ministry to the aged. Faith taps a concealed reservoir of power. The famous passage

from Isaiah of the Exile is not an anti-climax. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."³ Here is a preacher who knew life—and who understood what old people need most. It is comforting to know that when they pass the place where they can soar on eagles' wings, and have reached the point where they can't run, the promise remains—"they shall walk, and not faint." What more can be asked of life than that?

That means, of course, some definite re-education along the road, preferably somewhere in later middle life. It means the mastering of a new technique. It means ordering one's life in terms of a new schedule. The time comes when we cannot go on doing what we have done, and we feel like quitting. But we do not quit. We learn to do something else. It is a beautiful thing when a father steps aside and makes a place in business leadership for his son, and finds that he can carry on himself, though in a different way. A minister may turn aside from a city parish with its heavy burdens and find a happy afterglow of ministry in some village church among the hills. A physician, retiring from the responsibilities of an active practice,

³ Isaiah 40. 31.

becomes the inspiration of his younger colleagues as an experienced consultant.

Ministers may pass on to the aged some heartening illustrations of this light that shines at eventide. Stanley Hall's monumental work on *Senescence* is crowded with them. Gladstone felt like quitting, but at eighty-three he faced a hostile House of Lords and a hostile queen, and said: "I represent the youth and the hope of England. The solution of these questions of the future belongs to us who are of the future and not to you who are of the past." Momsen was sixty when he lost his valuable reference library, but he worked on his *History of Rome* until he was eighty. Trollope failed in business at fifty, felt like quitting because the thrill had gone, but changed his technique and between fifty-two and eighty-three he wrote one hundred novels. Humboldt was eighty-four when he began his *Cosmos*, and he finished the last volume at ninety. Emerson, himself an excellent example of the man who was learning in the later years, said, "We do not count a man's years until he has nothing else to count."

THE VESTIBULE OF DESIRE

There is something more which a minister of religion may say to those who are growing old. It is a word of Harvard's philosopher, Professor

Hocking, "Man can prolong the vestibule of his desire through infinity." That is a long time. What are years, if at the end of the longest life one is just entering the vestibule of desire? If that means anything, it means that there is more joy in going than in arriving, more stimulus in learning than in knowledge. It means that we can defer indefinitely life's satisfactions. Is this philosopher saying that we ought to drain the cup slowly and enjoy all its sweetness? Well, why not? The gospel for the aged is that the better things are just ahead. The real glory of life is the going on—no matter what happens. It is the eternal lure of what awaits us around the bend in the road. Mysticism? Perhaps! It is the high mysticism of Jean Paul Richter: "There will come a time when it shall be light; and when man shall awaken from his lofty dreams, and find his dreams still there, and that nothing has gone save his sleep."

There is common sense in that attitude. It is where Epicurus joins Jesus Christ. If one tries to squeeze out of the present moment all the sweetness one may find, the sense of appreciation is ultimately lost. If one tries to take from friendship all there is in it, there is an inevitable bitterness of disillusion. The fine art is the art of deferring satisfaction. It is the faith

that God will do better unto us than at our beginnings. It is the thrill of the explorer who finds some new glory hidden in the commonplace of every day.

“I hear it singing, singing sweetly,
Softly in an undertone,
Singing as if God had taught it,
‘It is better farther on!’

“Night and day it sings the song,
Sings it while I sit alone,
Sings so that the heart may hear it,
‘It is better farther on!’

“Sits upon the grave and sings it,
Sings it when the heart would groan,
Sings it when the shadows darken,
‘It is better farther on!’

“Farther on! How much farther?
Count the milestones one by one?
No! no counting—only trusting,
‘It is better farther on!’ ”

X

OUR FEUD WITH DEATH

"IN ARTICULO MORTIS"

It is not enough to accept death; one must conquer it. The healing of souls faces its supreme challenge in the contemplation of death. To say something *about* death is easy; to say something *to* death is the test of a valorous faith. "The conquest of death," says Principal Jacks, "is the final achievement of religion."¹

How old was Paul when he wrote, "O death, where is thy sting? O grave, where is thy victory?" That sounds like the word of an old man, looking death in the face and hurling a defiant challenge at a threatening foe. Paul was not an old man then. He was in the rich maturity of the middle fifties when he wrote his first letter to the church at Corinth. He had fought his fight with death just the same. The victory he had in mind when he discussed this matter with the Corinthians had been won twenty-two years before when he surrendered to the leadership of Jesus Christ.

¹ L. P. Jacks, *The Inner Sentinel*, p. 180. Harper Brothers, New York, 1930. Used by permission.

Paul said once that the "last enemy that shall be destroyed is death." He did not mean that one must wait until the last moment to conquer. He meant that if death is conquered, there is no other enemy of the human spirit that need give one a moment's anxiety. The sooner one gets this fight over, the better. One can conquer death at sixteen, and live in the spirit of a victor to a ripe old age. Paul was sixty-seven when he marched up the Capitoline Hill with head erect and the sunlight flooding his face to meet Nero's executioner at dawn, but he had forty-five years of Christian experience and Christian conquest behind him.

It is not very hard to meet death in that spirit, so far as one's own dying is concerned. Faith inspires a defiant courage and an assurance of inner victory. It does take iron in the blood to stand by calmly and without protest to see death strike down someone we love. Except in cases of old age, or when one is released from acute and incurable suffering, our very love incites us to spiritual revolt.

Tennyson's "In Memoriam" is the record of ten years of struggle with doubt. The death of Arthur Hallam swept the poet off his feet and in the lyrics of "In Memoriam" we trace the slow progress of a sorrowing heart back to confidence and faith. By the time he had come to the

eighty-second lyric, Tennyson had achieved a certain calmness of spirit:

"I wage not any feud with Death
For changes wrought on form and face;
No lower life that earth's embrace
May breed with him, can fright my faith.

.
"Nor blame I Death because he bare
The use of virtue out of earth;
I know transplanted human worth
Will bloom to profit elsewhere."

That reads like assured victory, but there is one important reservation which will be shared by every one who faces the loss of loved ones:

"For this alone on Death I wreak
The wrath that garners in my heart;
He put our lives so far apart,
We cannot hear each other speak."²

Is that a Pyrrhic victory? The truth seems to be that, in spite of our faith, we are caught in the tentacles of a fascinating paradox. We are conquerors, and yet we are always fighting. There is a sense in which the battle with death may be fought once; there is a sense in which we are fighting it all the time. We win when we think of ourselves; we lose when we think of those we love. No ministry of spiritual healing with a successful exorcism of anxiety or fear dare evade the challenge of our feud with death.

² Lyric LXXXII.

THE BARRIER OF THE FLESH

The difficulty is that we are obsessed with bodies. These bodies of ours get in the way. We are kept from the contemplation of spirit by the barrier of the flesh. That was Tennyson's trouble in spite of all his heroic words: "We cannot hear each other speak." It is very hard for most of us to think of spirit as apart from the body. We are inclined to feel, as did the philosophers of Paul's day, that the body is the security for the preservation of personality. The anatomist, dissecting nerve, muscle, and tissue, finds no trace of spirit. It is easy to understand his reluctance to admit the fact of any surviving personality.

That is the vital point in all current discussions of immortality. We see bodies; no one has seen a soul. That, however, does not settle the debate. There remains an insatiable curiosity. Most of us would be willing to say that we do not very much care what becomes of us, but we would like to know what is to happen to our children. Those of us who have passed fifty might be quite willing to die calmly and without protest. Our work is too near done, we might say, for us to care. But, if someone were to prove to us that we would never know how our children would develop and what they

would be doing with their lives twenty-five years ahead, we would fight death to the last.

That is to say, there is a valid curiosity which is menaced by death. We are in good company when we frankly admit this. Thomas Huxley said once: "It flashes across me all sorts of times and with a sort of horror, that in 1900 I shall probably know no more of what is going on in the world than I did in 1800. I had sooner be in hell a good deal; at any rate in one of the upper circles, where the company and the climate are not too trying."

That is a candid confession of our feud with death. We may accept death because we have to, or because of some victorious faith, but our spirits are in revolt if there is no vital distinction between body and soul. There is little rational basis for hope if it can be proved to us that personality cannot be conceived apart from our earthly bodies.

But what if there is no proof either way? The mechanistic psychology insists that "response" is a movement in the "electron-proton continuum." But when faced with the inevitable question as to whether one could prove the existence of such a continuum, the mechanist answers honestly that it is an hypothesis. "The electron-proton hypothesis is a guess as to what would be observed visually with a microscope

of sufficient magnifying power." That is to say, this physical monism which is the basis of behavior is a fundamental assumption. It is not proof based upon objective experience.

Is it, then, an empirical truth that the conscious life of man is so related to the physical organism that if the body dies the former perishes also? If so, then just what kind of relationship exists between body and spirit, brain and mind? Can one put his finger on what Tyndall called the causal "nexus" and demonstrate just what it is? Is the relationship, as Carnegie Simpson suggests, the relationship of the steam in the engine, or of the light in the prism? Smash the engine, and there is no steam. That is obvious. But remove the prism and you do not destroy light.³ May not one think of the body as the prism of the spirit? Is it not just as reasonable as to think of it as an engine which may be sent to the scrap heap? Assuming that these are "logical fictions," as Bertrand Russell calls them, is it not wisdom to agree with Canon Streeter, who says that "the soul stands for an element in Reality which can frame theories about electrons and protons"?⁴

³ This argument is developed in *The Facts of Life*, Chap. VI.

⁴ Burnett Hillman Streeter, *Reality*, p. 18. The Macmillan Company, New York, 1926. Used by permission.

Why not? At least when one starts in to wage his feud with death, he can choose his hypothesis. He is not committed to any demonstrable denial of immortality. No one has yet explained just what kind of relationship exists between body and personality. On the other hand, no one has demonstrated the actual fact of survival of personality after bodily death. It is a theory either way one takes it. Even a positive conviction of the physical resurrection of Jesus does not prove universal survival. It would only demonstrate the resuscitation of one man, and it would throw no actual light on the state of the soul after death. One faces a genuine option. The test is pragmatic. How does the theory work itself out in experience? Which view answers best to the insatiable curiosity of mankind? Which theory satisfies the deeper emotional needs of humanity? Which conception interprets more accurately the age-long aspirations of men?

THE PROBLEM OF COMMUNICATION

When Jesus went away, he promised to come back to his disciples in such a way that they would feel the reality of his presence. A vital factor in our feud with death is our stubborn belief that personality does survive bodily death and that those who pass behind the veil

can make themselves known to us. No minister interested in the healing of souls can evade this problem of communication. Before the Great War Sir Oliver Lodge confessed that though the boundary between the two states, the known and the unknown, was still substantial, he felt that it was wearing thin in places. In later utterances, especially in the book *Raymond*, written after the loss of a son in the war, one feels that it is not a scientist seeking truth, but a bereaved father trying to talk to his hero son. It is beautiful and infinitely sacred, but it does invalidate the detachment and impersonality of a genuine scientific investigation.

We must deal with facts and not with authorities. Great names do not carry weight when associated with problems beyond their specialties. Edison is impressive when he discourses on electricity; he fails to influence us when he talks about immortality. Alfred Russel Wallace, who with Charles Darwin interpreted the evolutionary hypothesis, was converted to spiritualism by a demonstration of slate-writing, a trick which any schoolboy can perform just as well as the medium. Faith in communication must rest ultimately upon facts in one's own experience and not upon the authority of others.

Up to the present moment, most of the so-called data of revelation have come through trance mediums who have, themselves, asserted the presence and help of a "control" in the spirit world. In other words, the revelation must come from our loved ones through two streams of consciousness which may break at any moment. It is not a simple process, and it is open to serious suspicion. When direct communication without any intermediary can be established between our own hearts and those who have passed to where we cannot see, it will be time to consider the problem with seriousness.

Thoughtful students unite in the verdict "Not proven." Even if it were demonstrated that the messages which have come from the spirit world were entirely genuine, it would leave us with a sense of bitter disappointment. Nothing worth while has been revealed. The communications, said Dr. Howard Brown, "trail off into a sort of dreamlike drivel or even into mere slipshod misstatement and gross fabrication."

One plays with occultism at his peril. It is the easiest thing in the world to lose touch with the rational life, and unless one has the equipment in psychology to make tests, it is better to leave these matters to the specialists. Close your Sir Oliver Lodge and open your Robert

Browning! Close your Conan Doyle and open your Gospel according to Saint John!

There is one additional thing which ought to be said. If the members of the Society for Psychical Research have not demonstrated survival, it is clear to such a scholar as Canon Streeter that they have demonstrated the fact of thought transference upon a magnificent scale. At any rate the hypothesis of telepathy is much more spiritual than the other. It does deliver one from obsession with bodies, and with a desire for a materialization of discarnate spirits. Perhaps when we have learned more of the mystery of thought transference in terms of everyday life, we shall have in our hands the key that may unlock the mystery of death.

“SUNSETS INTO DAWNS”

When the minister turns away from the Easter problem, he finds the Easter hope. The Easter problem may keep one working and thinking; the Easter glory brings one the peace that passeth understanding. It is the only positive answer of faith to our feud with death. Just as the second century of our era was passing into the third, a stubborn modernist in a conservative age faced this problem. Clement of Alexandria saw that nothing was to be gained by evading it. He recognized that there is a

sunset hour in every human life, and then he said, "Christ changes all our sunsets into dawns." That word might have been spoken by some poet of our own time. The feud with death is not to be fought out in the laboratory of the scientist, nor in the darkened chamber of the seance; it is to be fought out in the individual heart under the spell of the alchemy of Christ. Upon this high ground religion offers itself as the last and best word in the healing of souls. Here, at least, one must make his choice. Speaking over the radio some years ago, Mr. Alfred Martin, of the Ethical Society, discussed the meaning of human life. He had no dogmas to offer; he gave his hearers no ready-made solutions. "Life," said he, "is a progressive *ad Parnassum*. We must choose between living like immortals, or living like the day-fly, dead at nightfall." He said that on one occasion Doctor Pritchett had an interesting experience on the Gemmi Pass. He inquired the way to a certain village. "Where is so-and-so?" he asked a lad.

"I do not know," said the boy, "but there is the path." He pointed to a small trail which wound its way down the cliff and seemed to disappear.

The great educator learned a lesson that morning which we do well to pass on in any ministry of spiritual healing: "You do not

have to see your destination if you are on the right road."

Is Christ the right road? The cumulative testimony of the Christian centuries answers positively—Yes. "Christ changes all our sunsets into dawns." Does anybody want anything finer than that? It leaves one with the comforting assurance that those things most worth while in our lives cannot die. That was, of course, the faith of Paul. Paul's idea was that all who tried to share Christ's life would also share Christ's triumph over death. He believed that immortality was not bound up with bodies that die, are buried, and will rise again. He believed that immortality is bound up with the quality of one's life. That was not original with Paul. He knew his Gospels. He remembered that no Roman spear-thrust could touch the Master's unconquerable soul. When Jesus spoke for the last time, it was only to utter the most perfect prayer which ever fell from the lips of man: "Into thy hands I commend my spirit." That is why Paul, after he has argued the problem of immortality, turns, at the end, to the solution of faith. If he has found no sting in death and no victory in the grave, it is for one reason. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

THE PLEA OF THE DEAD

If the dead do not come back to us in material manifestations, do they come back to us at all? This question is asked over and over again in the house of sorrow. There is only one question which the minister hears more frequently—"Shall I see my loved ones again?" In a deep sense the two questions are one. Jesus met the second question with the most common-sense answer that was ever given. When the skeptics asked him about the woman who had lost seven husbands, "Whose shall she be in the resurrection?" they went right to the heart of the problem. If reunion were to carry with it all the physical concomitants of human relationships, the problem would be baffling indeed. When Jesus replied that "in heaven there is neither marriage, nor giving in marriage," he laid down the principle that everything that is physical in human relationships drops out, when the body returns to the dust, and that everything that is spiritual remains.⁵

That answers the question but it leaves much to be explained. The unfortunate thing is that we have no data in experience which would make explanation possible. We cannot

⁵ Luke 20. 27-36.

get away from bodies. Even so, we do confess that there is something in the clasp of a hand that is more than muscular action; there is something more to be seen as we look into each other's eyes than the organ of vision. It is not mere poetry which inspires us to call the eyes "the windows of the soul." So, we feel that there is a tenant in the tenement, a dweller in the innermost. The house falls, but the tenant passes on. That has come to be our philosophy of death. We distinguish in our love for others between the physical and the spiritual. Just how much of motherhood, for example, is a spiritual experience transcending the physical fact, we may not be able to say. But there is no reason why that spiritual factor may not survive the death of the body. Again, it is hypothesis either way you take it. One may choose the higher or the lower road.

There is a marvelous compensation which comes to those who choose the higher interpretation. On the desk of a parish minister is a letter from an old friend:

"I hardly know how to tell you, and I have not told you before simply because I did not have the heart to do so, that our dear boy entered his new life last month. Only the thought of his rich and wonderful experiences in these first days of his new life consoles us, or in

any way makes up for the loss we feel in his absence."

There is the music that is deathless! Comfort here because of the rich and wonderful experiences of those first days in the new life! No one has any right to talk of wastage when life itself goes on.

The logic of a continuing life of the spirit leads one to a consciousness of an expanding fellowship between the living and the dead. We use those terms because they are conventional. It is, rather, a fellowship between those who live here and those who live yonder. Revelation, on this point, is not clear, but it bears the impress of the hopes and beliefs of the early church. The writer of the Epistle to the Hebrews saw an "encompassing cloud of witnesses" lining the battlements of heaven, and looking down upon their friends on the earth who were running the race. He says that the dead do not enter, at once, into fullness and completeness of life. They are watching us run the race; they watch keenly every move we make, knowing that if we, on earth, fail in the doing of God's will, their own spiritual progress will be delayed. It is an amazing conception: "And these all . . . received not the promise . . . that apart from us they should not be made perfect."

What is taught here is the final solidarity of

the race. Death does not break the continuity; it only ushers one into another arena. There is a place for service there, as there is a place for service here. "The full revelation of God in heaven awaits the full accomplishment of the will of God on earth." The plea of the dead is for fidelity here. There was no disposition to smile at this conception when, in war time, John McCrae wrote that challenge to us to keep faith with the dead:

"If ye break faith with us who die,
We shall not sleep, though poppies blow
In Flanders fields."

Is that nothing more than a poet's fancy? That the dead should make a plea for loyalty, for endurance, for victory? It seemed to us in those days when we read the mounting casualty lists with sinking heart, that those brave men who had "gone west" were not through with the Great Adventure.

Was not that the message of the first Easter? "He is not here . . . He is risen. . . . He goeth before you." If we seek some gracious ministry of healing in an hour of personal loss, why not believe that? If we are called upon to speak a message of comfort, why not remember that? Why make so many visits to the cemetery, even though it is a beautiful custom which leads us to cover the quiet mounds with flowers?

Can anyone really associate a loved one with a grave? One ought not to go at all, except for the purpose of seeing that everything is kept as it should be kept in such places of memory. We think of those whom we have loved long since and lost awhile as a living part of our everyday life. They walk with us, in spirit, along the crowded ways, never nearer than when we most need their love.

"I tell you they have not died,
 They live and breathe with you.
 They walk now—here at your side,
 They tell you things are true;
 Why dream of popped sod,
 When you can feel their breath;
 When flower and soul and God
 Know—There is no death.

"I tell you they have not died.
 Their hands clasp yours and mine.
 They are now but glorified,
 They have become divine.
 They live, they know, they see—
 They shout with every breath,
 'All is Eternal Life,
 There is no Death!' "6

⁶ Poem by Gordon Johnstone; musical setting by Geoffrey O'Hara. Copyright, 1919, by Chappell & Co., Ltd., and reprinted by special permission of Chappell-Harms, Inc., of New York.

A LIST OF HELPFUL BOOKS

This list is not intended to be a Bibliography. It is a small, working library for a busy minister who is eager to know more about the typical human situations with which he must deal in his parish work.

ON UNDERSTANDING HUMAN NATURE

- Overstreet, H. A., *About Ourselves*
Overstreet, H. A., *Influencing Human Behavior*
Seabury, David, *Unmasking Our Minds*
Seabury, David, *Growing Into Life*
Adler, Alfred, *Understanding Human Nature*
Robinson, J. H., *Mind in the Making*
Swift, Edgar J., *Psychology and the Day's Work*
Swift, Edgar J., *Business Power Through Psychology*
Miller, Crichton, *The New Psychology and the Teacher*

ON MENTAL HYGIENE

- MacDougall, Wm., *Abnormal Psychology*
Conklin, E. S., *Principles of Abnormal Psychology*
Healy, William, *Mental Conflicts and Misconduct*
Campbell, C. M., *A Present Day Conception of Mental Disorders*
Fishbein and White, *Why Men Fail*
Jackson and Salisbury, *Outwitting Our Nerves*
Ramus, Carl, *Outwitting Middle Age*
Martin and DeGruchy, *Salvaging Old Age*
Hadfield, J. A., *Psychology and Morals*

Hart, Bernard, *The Psychology of Insanity*
 Myerson, A., *The Nervous Housewife*
 Kunkel, Fritz, *Let's Be Normal*
 Menninger, *The Human Mind*

ON SEX AND THE FAMILY

Goodsell, W., *A History of the Family*
 Popenoe, Paul, *The Family*
 Westermarck, E., *History of Human Marriage*
 Forel, August, *The Sexual Question*
 Sanger, Margaret, *Happiness in Marriage*
 Galloway, T. W., *Biology of Sex*
 Dickerson, R. E., *So Youth May Know*
 Bone and Elliott, *Sex Life of Youth*
 De Schweinitz, Karl, *Growing Up*
 Gray, Herbert, *Men, Women and God*
 Wright, Helena, *The Sex Factor in Marriage*
 Eddy, Sherwood, *Sex and Youth*
 Eddy, Sherwood, *Entering Marriage*
 Bigelow, M. A., *Sex Education*
 Van de Velde, Th. H., *Ideal Marriage*
 Calverton and Schmalhausen (Ed.), *Sex in Civilization*

Comment: Doctor Van de Velde's work leads all others in the analysis of the biological side of marriage. It is rather expensive (\$7.50). *The Sex Factor in Marriage*, by Helena Wright, meets this need, and is available in cloth at \$2 and in pamphlet form at 25 cents. Sherwood Eddy's pamphlets, *Entering Marriage* (10 cents), and *Sex and Youth* (15 cents), are most helpful, and may be used for general distribution among young people. *Growing Up*, by

A LIST OF HELPFUL BOOKS 175

Karl de Schweinitz, is splendid for children and Dickerson's *So Youth May Know* is unexcelled for students.

ON THE MINISTRY OF HEALING

Worcester, Coriat and McComb, *Religion and Medicine*

Worcester and McComb, *Body, Mind and Spirit*

Weatherhead, L. D., *Psychology in Service of the Soul*

Mackenzie, John G., *Souls in the Making*

Barbour, Clifford E., *Sin and the New Psychology*

Dubois, Paul, *The Psychic Treatment of Nervous Disorders*

Schofield, Alfred T., *The Force of Mind*

Baylor, C., *Remaking a Man*

Sherman, A., *The Inner Chamber*

Publications of The American Guild of Health.



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